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B.T. Tanner, editor

A.L. Stanford, book steward

Weekly, 4 pp.

THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."—Psalm lxviii. 31.

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD, General Book Steward.*

New Series, No. I. PHILADELPHIA, JUNE 12, 1869. Vol. IX, No. 418.

Poetry.

For the Christian Recorder.

THE VOICES OF THE RAIN.

Hear the dreary, dreary rain,
Beating 'gainst the window-pane!
Causing little ones to shiver,—
Causing aged forms to wither,—
Murm'ring through the dying ember,
Making fireless homes more somber.
O, the dreary, dreary rain!

Hear the cheerful, cheerful rain,
Laughing through the golden grain!
Waking cowslips in the meadow,
Which the stately oaks o'ershadow;
Fanning soft the fainting flowers—
That have drooped their heads for hours.
O, the cheerful, cheerful rain!

Hear the tearful, tearful rain,
Sobbing o'er the battle-plain!
Where the warrior fought in glory,—
Where death closed life's tangled story;—
Tear drops kiss his matted tresses,
Tears,—instead of love's caresses.
O, the tearful, tearful rain!

Hear the music of the rain,
In the brook and stormy main!
On the roof it softly pattors,
Tones so accordant far it scatters;—
Children hushed away to slumber,
Hear its sad monot'nous wailing!
O, the solemn, solemn rain!

HENRIETTA.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAPTER IX.—*Continued.*

"Friend Carpenter, I have brought a friend to see you. He is a real hot-headed Southerner, and I have been trying to convert him, but have been almost ready to give it up as a hopeless task. I thought as you are so much better posted than I am on the subject, you might be able to convert him from the error of his ways. He is a first-rate fellow, my College chum. He has only one fault, he will defend Slavery. Cure him of that, and I think he will be as near perfect as young men generally are."

Friend Carpenter smiled at this good-natured rally, and said, "It takes time for all things. Perhaps your friend is not so incorrigible as you think he is."

"I don't know," said Charley, "but here he is; he can speak for himself."

"Oh the system is well enough of itself, but like other things, it is liable to abuse."

"I think, my young friend," said Thomas, "thee has never examined the system by the rule of impartial justice, which tells us to do to all men as we would have them do to us. If thee had, thee would not talk of the abuses of Slavery, when the system is an abuse itself. I am afraid thee has never ganged the depth of its wickedness. Thy face looks too honest and frank to defend this system from conviction. Has thee ever examined it?"

"Why, no, I have always been used to it."

Louis, who liked the honest bluntness of the Quaker, would have willingly prolonged the conversation, simply for the sake of the argument, but just then Minnie entered, holding in her hand a bunch of flowers, and started to show them to her father, before she perceived that any company was in the room.

"Oh father," said she, "see what I have brought you!" when her eye fell upon the visitors, and a bright flush overspread her cheek, lending it additional beauty.

Charles immediately arose, and giving her his hand, introduced her to his friend.

"I am glad to see you, Minnie; you are looking so well this summer," said Charles, gazing on her with unfeigned admiration.

"I am glad you think so," said she, with charming frankness.

Some business having called friend Carpenter from the room, the young people had a pleasant time to themselves, talking of books, poetry, and the current literature of the day, although being students, their acquaintance with these things was somewhat limited. By the time they were ready to go, Thomas had re-entered the room and bidding them good-bye, cordially invited them to return again.

"What do you think of her?" said Charles to his friend.

"Beautiful as a dream. The half had not been told. Her *acquaintance* pays me for my trip; yes, I would like to become better acquainted with her; there was such a charming simplicity about her, and such unaffected grace that I am really delighted with her. How is it that you have never fallen in love with her?"

"Oh, I have left that for you; but in fact we have almost grown together, played with each other when we were children, until she appears like one of our family, and to marry her would be like marrying my own sister."

"How does thee like Charles' friend?" said Minnis, to her adopted father.

Thomas spoke slowly and deliberately, and said, "He impresses me rather favorably. I think there's the making of a man in him. But I hear that he is pro-slavery."

"Yes, he is, but I think it is simply the result of former associations and surroundings. I do not believe that he has looked deeper than the surface of Slavery; he is quite young yet; his reflective faculties are hardly fully awakened. I believe the time will come, when he will see it in its true light, and if he joins our ranks he will be an important accession to our cause. I have great hopes of him. He seems to be generous, kind-hearted, and full of good impulses, and I believe there are grand possibilities in his nature. How do you like him?"

"Oh, I was much pleased with him. We had a very pleasant time together."

In a few days, Charles and Louis called again. Minnie was crocheting, and her adopted mother was occupied with sewing; while Thomas engaged them in conversation, the subject being the impending conflict; Louis, taking a decided stand in favor of the South, and Thomas being equally strong in his defence of the North.

The conversation was very animated, but temperate; and when they parted, each felt confident of the rightfulness of his position.

"Come, again," said Thomas, as they were leaving; "we can't see eye to eye, but I like to have thee come."

Louis was very much pleased with the invitation, for it gave him opportunity to see Minnie, and sometimes she would smile, or say a word or two when the discussion was beginning to verge on the borders of excitement.

The time to return to College was drawing near, and Louis longed to tell her how dear she was to him, but he never met her alone. She was so young he did not like to ask the privilege of writing to her; and yet he felt when he left the village, that it would afford him great satisfaction to hear from her. He once hinted to Friend Carpenter that he would like to hear from his family, and that if he was too busy perhaps Miss Minnie might find time to drop a line, but Thomas did not take the hint, and so the matter ended; he hoping in the meantime to meet her again, and renew their very pleasant acquaintance.

(*To be continued.*)

Communications.

For the Christian Recorder.

REBELLION RAMPANT IN THE UNITED STATES.

BROTHER TANNER:—You and your numerous patrons will not be a little surprised to learn that our old and once honored friend and advocate of African Methodism, Augustus R Green, having been removed from the pastoral charge of "Good Hope Mission," in the bounds of the Baltimore Conference, on account of his *double dealing policy* and *treachery*, has returned to his former field of action in Canada.

Monday, the 10th inst., his General Conference (?) convened in Windsor, Ontario, with, perhaps a half dozen men, claiming to be itinerant, and we may be excused, if we mention the names of Henry Henderson, of *Louisville notoriety*, and William Douglass, extensively known in the Western States, as the leading spirits of the Conference.

The afternoon Session was occupied in a "warm" discussion of the report of the Episcopal Committee. The committee complained of their Episcopal head, A. R Green, for having abandoned the churches in Canada, and removing with his family to the United States, and becoming a *member* and *minister* of the A. M. E. Church by joining the Baltimore Conference and receiving an appointment from the hand of one of her Bishops.

It was also urged, that he, (A. R. Green) should return with his family to Canada, and confine his labors to British soil. This A. R. Green refused to do, stating that "he had tried Canada several years, and could not be sustained—their cause was growing weaker constantly, and that they must extend their church to the United States, or he should abandon them at once and forever." The matter was finally compromised by changing the name of their Church from "*British*" to "Independent Methodist Episcopal Church," which, judging from the *name* and the circumstances giving rise to it,—is to know no *bounds*, neither *sense* of veracity and truth, nor morality and virtue.

These *distinguished reformers* are to open their batteries in the United States, entertaining the same views as to church polity, doctrines and usuage, as is now held by all the Episcopal Methodists in the country. Why this effort to start an "Independent" Methodist Church, without a single principle involved?

It is to gratify a *devilish* ambition; to introduce among our people in the United Stated the same *nefarious warfare*, which has so long weakened the energies, and blighted the hopes of our Canadian brethren.

Let all the friends of Union and Methodism in the United States mark these Apostles of "*Independence*," and treat them accordingly. Let the ministers of Christ show them no quarters, by utterly discountenancing their efforts to sow the seeds of division, and to gender strife amongst the people.

I hope to live to see the day when all the now existing branches of the Methodistic family in this entire country shall be *one*, forming a grand *invincible host* that shall move forward in the great work of evangelising the world.

To secure so glorious a result, we should labor to promote peace, and union, by discountenancing, in every possible way, division and rebellion.

Yours for the right,
W. S. LANKFORD.

Detroit, Mich., May 15th, 1869.

For the Christian Recorder.

LETTER FROM BALTIMORE.

REV. B. T. TANNER:—*Sir:* I thought it would encourage some of our ministers to let them know what can be done by perseverance when surrounded by financial difficulties, taking our Church as an example.

You know I informed you a few days since, that we were in a great financial struggle, trying to raise means to meet a note given by the Trustees, which note will be due June 1st. All the energies of the minister and trustees were taxed to their greatest capacity what to do to accomplish our object. We went to work with a will, laying our wants first before the Lord, then before the people. The result of our labor was, yesterday, we collected the round sum of four hundred and two dollars. Thanks to Him who watches over the sparrows.

Yours truly,
D. W. MOORE.

Baltimore, May 31, 1869.

For the Christian Recorder.

GEORGETOWN DISTRICT SOUTH CAROLINA CONFERENCE.

MESSRS. EDITORS—The A. M. E. Church in this part of our work, has been visited by our beloved Bishop, the Rt. Rev. John M. Brown, who indeed has strengthened our cords, deepened our stakes and added power to our branch of the great Methodist family. His preaching was attended with the power and demonstration of the Holy Spirit. The Bishop is indefatigable in his labors. He visited six points of my work, preached eight times, dedicated two churches, administered the sacrament of the Lord's Supper four times, ordained a deacon, baptised two children, addressed the Young Men's Free Enterprise Association, and also he addressed the Sabbath-school twice at their May day celebration and at their pic nic, all of which was done in a masterly style.

I shall leave the Bishop to say what he thinks of this part of his work. But I am glad for this much, Messrs. Editors, he said that he was not ashamed of us, which (in these times of reconstruction) is saying a great deal. May the Lord bless all our dear Bishops and make them abundantly useful in his divine work.

Yours in the love of Jesus,
A. THOS. CAIN, P. Elder.

Georgetown, S. C., May 20th, 1869.

CONTRIBUTIONS FOR WILBERFORCE.

Moneys received from the following named ministers up to May 5, 1869:

Rev. Wm. Brown, Mesdville, Ohio,	$6 25
Kentucky Conference, per Bishop Payne,	6 20
Rev. D. W. Moore, Baltimore, Md.,	22 50
Rev. Green,. Washington, Pa,	15 00
Rev. Wm. Ralph, Brownsville, Pa.,	14 00
Rev. B. A. Johnson, Toledo, Ohio,	20 00
Rev. Daniel Cooper,	4 25
Rev. L. Evans, Bowling Green, Ky,	7 00
Rev. J. Eades, Zanesville, O.,	16 00
Rev. H. J. Young,	12 00
Rev. E. W. S. Hammond, Cincinnati,	50 00
Rev. J. T. Jenifer, Lebanon Circuit,	6 18
Rev. J. Embry, Leavenworth, Ka.,	32 00
Rev. B. A. Hall, Washington, D. C.,	53 00
Rev. J. W. Hutton, Lawrence, Ka.,	10 00
Rev. R. G. Mortimer, Louisville,	10 00
Rev. H. J. Young, Louisville, Ky.,	25 00
Rev. T. H. Jackson, Danville, Ky.,	40 75
	$350 13

J. G. GRIFFIN, Treasurer.

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Notice.—All letters and matters pertaining to the Book Concern, such as, bills of papers, and all moneys belonging to Book Concern, for paper, must be directed to Rev. A. L. Stanford, 631 Pine street, Philadelphia, and all matters sent by express and in our city must be directed to 631 Pine street, Philadelphia. No. 631 Pine St. All letters pertaining to private matters should be directed to Box No. 2013, Philadelphia.

TERMS:

Two Dollars per annum, strictly in advance.
Clergymen $1.75.

RATES:

Advertisements not to conflict with the character of the paper, or be of a sectional nature, will be inserted at the following rates:

One square (ten lines space) one month	$1 50
One square (ten lines space) two months,	2 50
One square (ten lines space) three months,	3 50
One square (ten lines space) six months,	10 00
One square (ten lines space) one year,	18 00
Two squares (ten lines space) one year,	25 00

Ten lines count one inch space.

The Christian Recorder.

Philadelphia, Saturday June 12, 1869.

NEW HEAD—NEW FORM—NEW DRESS.

With the advent of our new General Book Steward, a long proposed measure has been effected. We feel sure that all our readers will be pleased; but will they be sufficiently well pleased, as to work for our Recorder? We trust so. Some of our brother ministers are doing nobly. We feel tempted at times to give their names to the public, but *for the present* forbear.

NUPTIALS.

Our Corresponding Secretary, Rev. Jas. A. Handy has taken to himself a wife. He chosen "better half" in the comely widow Rachel S. Trivie. Believing that both parties are fully satisfied, we "the Editor of the Christian Recorder" pronounce it a good match. We give our "editorial benediction," and invoke a long and happy life upon them

HON. H. M. TURNER.

The appointment of this gentleman to the P. O. of Macon, Ga., will be hailed with delight by his numerous friends. No man in Georgia so richly merited the appointment. A leader of Congressional Reconstruction, he supervised life and limb in the campaigns of the last year. Republicans admire him, Rebels respect him. The Ku Klux have a wholesome dread of him, yet do they fear to strike him down. No man in the South, if we except Hon. R. H. Cain of S. C. has done more for African Methodism. We wish him and all the noble band he represents, great success.

WILBERFORCE UNIVERSITY.

Slowly, but steadily are the walls of our University rising. A grant of $3,000 from the final disbursement of the Freedmen's Bureau money will go far toward putting up the central building. Without at all showing ingratitude for the $3,000 granted, yet do we think that Gen. Howard might have put the figure 10 instead of 3. In fact our church does not possess half the influence which her numbers and her position among the colored organizations would seem to demand. Let us look at the Negroes who seem to sway the government? Are they the men who have influence with their people? Have they large black constituencies? In short, do they represent the American citizens of African descent? To all these interrogatories, no, is the fittest answer The majority of the colored men who now presume to speak for the Negroes, have no influence with them, and in no proper sense represent them. Any one of our Bishops has more influence with our people, and represents more of them than all the boasted political leaders in the land. Each "s of them stands at the head of thousands of Christian men and women. Bishop Brown's district alone counts up 95,000 members. Yet is our church, and its members pot is the back ground—yet are we doomed to play second fiddle to a self constituted class of men, who presume to speak for os, and the thousands we represent. We repeat, our Church and its members do not receive that notice which is our due. Wilberforce ought to have received 10,000 instead of not a third that sum from the hands of the generous hero, who dispensed the nation's gifts.

Twelve months more will solve the great problem. Lives Wilberforce through another year, her foundation will have become secure. Brethren to the rescue. Let the "$1.00 money" be collected and we are safe.

IS THE M. E. CHURCH OUR MOTHER?

We have always thought so. Multitudes in our Church think so; and if we are not mistaken many in connection with the M. E. Church think so. We know Bro. Lynch thinks so. The "Old Mother Church," ah! it sounds sonorous unto him. It is his war song It is his thought by day, and his dream by night. Alas! that all heads should be disappointed. We to us, for we have been boasting of a maternity that we denies us The Bishops of the M E. Church coolly, calmly, and deliberately have dispelled the hopes of all those who consoled themselves with the sweet pean of the "Old Mother Church," and since 1865! When was our editor, the mighty Elisha, that he told us not, that we were disowned? What trouble he might have saved us! But, alas, it is too late now. Blasted are our hopes, miserable our expectations of the fetus. May we receive grace according to our day and time. In commemoniation with the Bishops of the M. E. Church, South, the M. E. Bishops say:

"That the great cause that led to the separation from es of both the Wesleyan Methodists of this country and the Methodist Episcopal Church, South, has passed away, and we trust the day is not far distant when there shall be but one organization, of which all members are the whole Methodist family in the United States."

The M E Bishops with their church ware desirous of having a united Methodism. To consider the subject the Bishops matin Erie, Pa., ie June, 1865. Then considered liberal. liberation was the above declaration. How perfectly in the A M E. Church ignored? No mention is made of her going, none of her coming. Did the Bishops conut the bodies that had left them? They could not fail to mind but two—the Wesleyan Methodist, and the Chereh South. Could they get these two to come back? then indeed "would there be but one organization which shall embrace the *whole* Methodist family in the United States?" Was ever a mountain so easily passed? Surely the Bishops must have been stedying Alexandrian tectics, and cut that which they could not untie. There are fully five million Negroes in the land, one-half of whom are doubtless Methodist, yet do the good M E Bishops say, that if we can get the white Methodists to unite, we will have but "one organization," embracing the "whole Methodist family."

Gentlmen and brethren, Methodism does destroy the irrepressible nature of the Negro We heseech you to acknowledge him as a "man and a brother?" Take him by the hand The black won't rub off. Incorporate him into your orgauization. You need the warm fervor of his heart. If Christianity is to be preserved emong the cold-hearted saxons, with all of its original warmth, and faith, and love, and devotion, the tropical Negro element must be brought in. Discard it, and a purely intellectual religion will follow. Unitarinism, if not downright paganism will be instituted. Plato will discard Jesus. Aidees will triumph over Jerusalem. The head will carry the heart into captivity. With the Negro the ancient faith will resume its sway.

PAMPHLETS, ETC.

"*The Ladies' Christian Monitor*" comes regularly to hand. Published at Indianapolis by We recommend it to the lady members of our Church, within the bounds of the Indiana Conference. Mrs. M. M. B. Goodwin, Editor. $1,00 pur annum.

"*Guide to Holiness.*"—This highly spiritual magazine is doubtless most acceptable to that school of Methodists who believes in Sanctification or Perfect Love. It is the best of the kind published. Dr. and Mrs. Palmer, Editors. $1.25 per annum. 14 Bible House, New York

"*African Repository.*"—Brimfull of the most readable matter. We are opposed to colonization in the popular acceptation of the phrase, yet do we feel our responsibility, as a Negro, to Africa. That ancient continent must be brought back to the Saviour; to do which, that portion of its children who have been blest with civilization and Christianity, should load off. The Negro can never stand erect till the burden of Ethiopia's degradation be rolled off Let the AFRICAN M. E. Church awake and arise. This is her *special* work. Let her do about it, or drop the prefix "African."

"*The Victorian*" *Monthly Journal.*"—This May number is most interesting indeed The lecture of the Rev. Thomse Timmins, delivered in Bridgewater, England, certainly presents their cause in a hopeful light. $1.25 per annum. Chauncy street, Boston.

"*The Philadelphia University Journal of Medicine and Surgery.*"—Every parent in the land ought to take a medical magazine —ought to take this one, for we know of no better. Jasne said to Martha, "Thou art careful and troubled about many things." True it is with many, they are troubled about many things—about Geology, Theology, Astronomy, etc., etc., but in regard to Physiology and Hygiens, they are careless. As the Remanist has committed the keeping of his soul to the priests, even so has the world committed the keeping of their bodies to the doctors. It will be a happy era for the world when men shall learn to take care of themselves. By all means, would we advise the reader to subscribe for this medical monthly. $2 00 per annum. Address W. Paine, M. D., Philadelphia. University.

"*Life of Jefferson Davis*" is e work promised by E. A Pollerd, a foretaste of which is given. Anything and everything which tends to throw even a ray of light upon the Rebellion should be gladly received. The comleg age will read with avidity every line written in regard to the great traitor, even as we read of Catilina and Aaren Burr. The work will be put forth by the National Publishing Company, whose heuses are all over the country.

"*Packard's Monthly, the Young Men's Magazine.*"—This sterling publication comes laden with that precious, hut rare, freight, good common sense. As we gaze upon so many of our young man going to the Devil, we could wish that the preacher of righteousness was heard among them. Will not Mr. Packard make a special effort to circulate his *Monthly* among us? It will pay. $1.00 per year. S. S. Packard, 937 Broadway, N. Y.

"*The Little Corporal*" continues to fight the good fight of faith. Of course it will win it always deserves.

"*Onward,*" Mayor's bird's Magazine, for the Youth of America. Just such a magazine as our young country needs. Lofty in sentiment, critical in the selection of matter, American in tone, good in typography, and cheap in price. Parents should be on the table of all of our intelligent readers.

"*The Galaxy*"—When we say that this magazine is equal to esy, and seporior to most of the magazines published in the land, we but reiterate the sentiment of theos who are better judges than ourselves.

"*The Phrenological Journal.*"—The forty-ninth volume ter mieates with the Juno number just received. It is a rich number. Among the numerous este ems of Hiffertin Darth, the African traveler, accompanied with a most interesting article. This great man is worthy of remembrance by all who love Africa. A messenger of God—a very John the Baptist, his voice was heard in the African wilderness, telling the people by his very presence, "Prepare ye the way of the Lord." Faithful to his mission, he died in 1865. Messrs. Wells and Fowler are deserving the thanks (in addition to a good supply of patronage) for laying before the public such sketches as that of Heinrich Barth.

"*The Manufacturer and Builder*—Vol. I, No. 5. We again call the attention of our mechaoics in the South to this invaluable publication. $1.50. Western & Co., 37 Park Row, N. Y.

"*The McAdaist Quarterly Review.*"—The M. E. Church has need to be proud of this magaificent Quarterly, and its able Editor. Would that our Church relationship was such, that each of our ministers would feel himself morally bound to take and read this Review. Then indeed could we hope for the proper development of the thousands of souls committed to our chergo.

Many of our shepherds seem to have a hankering after the fleece. No more so perhaps than other shepherds, but certainly not so much so in view of the disciplinary injunction, "You have nothing to do hnt to save souls; therefore spend and be spent in this work."

Plymouth Pulpit.—Ostecsibly Mr. Beecher is only pastor of Plymouth church; but really may he esy with John Wesley, "The world is my parish." He preaches weekly to thousands, bend among all classes, in all places, and of all conditions. From him, indeed, go forth raye of light to illumine those who dwell in darkness. $3.00 per year. J. B. Ford, 39 Park Row, N. Y.

"*The Musical Independent*"—They who enbscribe for this monthly, receive in lieu of the $2.00, thrice that amonnt's worth of music. We are eminently a musical people, by reading such journals as the above, we will become intelligently musical. Any parent who is having his son or daughter taught the piano, ought to subscribe for this monthly. Lyon & Healy, Chicago.

"*The American Stock Journal.*"—No farmer can be successful who does not read some such journal. This is now the time to subscribe. $1.00 per year. N. B. Boyer & Co., Parkesburg, Chester Co., Pa.

G. W. & C. B. Colton & Co., New York have just published a Cuban War Map, 17 x 25 inches in size, showing Cuba on a scale sufficiently large to enable readers to follow the progress of the revolution. Also showing all the West India Islands, Florida, New Orleans, Central America, the Isthmus, etc. Such a map is indispensable to all who would read intelligently the news from that section of the world, which is becoming of more importance every day. Sent by Mail for Fifty Cents.

Miscellaneous.

A. M. E. CHURCH NEWS.

Rev. John M. Wilkerson writes:—"St. Joseph, Mo., May 15th, 1869: Mr. Editor:—A few items of news from Northwest Missouri and the surroundings, may be of interest to the numerous readers of your valuable paper.

Our charge in St. Joseph is in a very prosperous condition. We have been toiling hard for the past two years to build a more commodious house of worship.

I am glad to say that our efforts have not been fruitless. To-day we worship in a new building of our own. One that would reflect no dishonor, were it located in the city of Brotherly Love. Hence we can say, truly, that 'the Lord has done great things for us, whereof we are glad."

We have been blessed with some revival seasons. Some have professed a hope in Christ. A number have united with the church. I visited Omaha, Nebraska, last month and secured to the A. M. E. Church whilst there, a lot and frame church building, valued at $4,000, with but $3.30 debt remaining which will soon be met.

We have labered for some time to accomplish the above object. I found Rev. J. H. Hibbard, pastor, laboring earnestly among his people. Bro. H. is a young man and bids fair to abundant usefulness. I also visited Rev. I. N. Triplett's charge at Macon City, Mo., and held quarterly meeting, I found brother T. in the midst of a glorious revival. Over twenty souls had professed religion and joined the church. Macon bids fair to make a strong station at no distant day. May the Lord bless brother Triplett and his charge.

Rev. W. H. Brown writes from *Charleston, S. C.*, May 18th: "My work is in a prosperous condition. I have just closed a very large Camp-meeting. We had over 5,000 visitors, white and colored. During the meeting wa had some thirty converts. It was the largest camp-meeting ever held by the people."

Eufaula, Ala.—Rev. Levi Walker writes: "When appointed to this charge by Bishop Brown, I was kindly received. Harvest work immediately commenced The Lord has blessed us. One hundred he v been added to our number. We have had several conversions. I have baptized ten, and received seventeen on probation. Our Sunday school is quite prosperous and numbers four hundred."

Shelbyville, Tenn.—Rev. Richard Kirkman writes: "I have a large field in which to labor. The people are kindly in their treatment, and do their best to support the ministry. We had 'hard times' during winter, but now that spring has come the times have improved. We have a flourishing Sunday School. I am trying to establish day and Sunday schools at each of my charges."

Warrenton, N. C.—Rev. W. H. Bishop writes from this point: "We have a large Sabbath school. Our day school is very large. Our church membership is at present small. I am making every effort to increase our working powars. We have recently erected a new church. Pray for us that success may crown our efforts."

Lancaster, Ohio. — Rev. John Gibbons writes: "My first quarterly conference and meeting was held in Circleville, May 22d. We enjoyed a good time, and the church was revived. Our next was held in Lancaster, May 29th and 30th. The Lord was pleased to pour out His Spirit upon us."

Montgomery, Ala.—Rev. George Washington writes: "I am getting along with my church in Montgomery very well. The first Sabbath I started, I got twenty-five children. Since then I have taken in fifty. We have paid $100 on a piece of ground for our church, and expect to commence this very week." (May God bless this portion of our Alabama work, with His especial blessing. Go on my brother, you have the prayers and sympathies of your brethren, all over our Church."—Ed.)

Greenville, Va.—A new mission has been recently opened at this point and attached to the Staunton Circuit of the Virginia Conference. Efforts are being made to build a substantial house of worship. In order to effect their purpose the members must first raise $300 as a first payment on the cost of consarnction. Sister Emily A. Rodney, through whose energy the church at Staunton was built and entirely paid for is the accredited agent for the collection of funds.

Danville, Ky.—Rev. Thomas H. Jackson writes: "I have been in our midst, and a great work has been done here during the last four weeks. *One hundred and three souls* have professed a hope in Christ, and *one hundred and six* have been added to the church. There is yet something like twenty-five mourners inquiring for the way. The first week Rev. George Dowing, of Lexington Ky., was with us. God through him, commenced the work."

OUR HELPERS.

This column is devoted to Our Helpers. It is the Scroll of Honor. It contains the names of all those who by doing little, do much. They have all paid that portion of the "$1.00 money," devoted to carry on our Book Concern. Send on the 25 cents.

PHILADELPHIA.

Bethel Church, Rev. J. M. Williams, pastor, paid, viz.: Nelson Grant, Caleb Bell, John Proctor, Elisa Smith, Elisa Smith, Harriet Shorter, James Dolphin, John Powell, I. Parker, Caroline Fountain, Alfred Lawrence, Sr. John, Henry Lowe, Henry Lowe, George Johnson, Benjamin Glower, Joseph Gaot, Elisa Carpenter, Osborne Spriggs, Anna Green, Jonathan Fisher, Elizabeth Rich, R Rerin, George Junior, David Sekey, Charlotte Leverly, R. Gardiner, Maria Cambaw, George W. Gardiner, Harriet Martin Tegis, Mary Tegle, Mrs. Willis, Rachel Sockum, Jane Strougbar, Jane Fisher, Anna Lowe, George W. Gray, Joseph Harred, J. Freman, George W Harris, Rebecca Tripp, America Pass, Ann Tripp, Allen Walkies, Charles Rich, Alice Pitman, William Crout, Arthur Tate, Thomas Lasnico, Ann Carpentir, Nathaniel Thomas, John Marshall, Geo. Curtis, Mary Mundar, Sarah J. Smith, Mary Tilman, Alice Hopkins, Harriet Murray, Mery Mundar, John Pront, Henry Woodly, Isaac Jones, M. Young, Elizabeth Shedd, Mary A. Green, W J Dunn, G. Cropper, T. A Johns, J. Sands, James Turley, R. H. Mallett, John Augustins Dunn, Janee Walters, William Clarke, Davie Thomas, Phillis Thomas, Solomon Jones, Henry Pront, Emeline Short, Elisabeth G. Winder, Charles Spence, Rachel Wilmore, Mrs Patton, N. G. Bacon, T. Lewis, Emanuel Davis, Anna Shamm, Jacoline Parnell, Elizabeth Cropper, Wm. Scott, Margaret Brash, Henrietta Young, R. Hall, Sarah M. Williams, Mrs. Ford, Sarah A. Fisher, James Scott, B. F. Lee, H. Dorsey, James Stice, Eli Wanford, Samual Williams, Mrs. Pinnell, H. Johnson, Leah Charter, Mrs Freeman, Geo. W. Gray, Peter Legard, E. H. Richardson, Isaiah Dorsey, B. Murray, W. H. Crawford, W. H. Turner, Ellen F. Nixson, Theodora Young, M. Hall, Sarah Scott, A. Johnson, Edith A. Harris, John E. Vandostin, D. W. Brown, Hannah Jackson, Athelinda Lone, Jane Morris, Hannah Parker, Harriet Putnam, Cath. Little, Elisabeth Norris, Rachel Roberson, Wm. Ambrey, Cath. Brown, Anna Holland, Anna Burton, Sarah Chandler, Samson Butler, Samuel Williams, Priscilla Green, Esther Cooper, Isaac Nickens, Caroline Burgen, Mary Vandyke, Dr. Hacks, Elizabeth Armstrong, Louisa Davis, Jane L. Johnson, Sarah R. Greene, Sarah A. Morgan, Isaac Gray, Jerome Ann, Mary Money, Jane Sullivan, Ellen Collins, J. D. Kelly, Moses Woodlyn, H. Rollins, Charles Bond, Temple Boyd, Jacob Jackson, John Brown, Ann Cooper, J. T. Kinman, Isaac Fausett, Isaac H Thomas, T. N. Carson, Louisa Spence, Ariadne Fennell, E. H. Cokes, Mr. Allen, Mrs. Allen, Thompson Marble, Benj. Harrod, W. Cooning, W. H. Barber, S. H. Clarke, Jane Scudde, J. Taylor, each 25 cents.

Rev. S. Smith and Isaiah Cropper paid 50 cents each. By cash from public $14.21. Sum received, $37.21.

Union A. M. E. Church, Rev. Joseph Smith, pastor, paid, viz.: Jacob Hazlett, Peter Tunnell, Bro. Orr, Samuel Inmen, Charles Simpson, James Andrew, Mary Rainford, Hannah Hesson, Abram Hill, John Seals, George K. Scott, James Thomas, W. H. Davis, James E. Turner, Jaremiah Brown, Alice Clarke, Moses Davis, W. J. Simson, Henry Fassett, Wm. Smith, Isaac C. Crowder, Willis Scotcheons, Samual Harris, John H. Clower, Lewis Simms, Maria Hallowell, John Crowell, Henry Shelly, James Shaw, Esther Wilmore, Sarah Brinkley, Isaac C. Davis, Ezekiel Brinkley, Catharine Wilmore, James Tilman, Jacob E. Young, John Dorsey, Wm. C. Turner, Lavinia Turner, Marian Sutton, Richard Bannon, Caroline Young, C. Dennis, Joseph F. Seals, Marian Kemp, James Henderson, Harriet Bowers, Mrs Henry, Jane Henderson, Rebecca Harding, John Rainford, Jane Williams, Wm. Jackson, Wm. J. Truatt, Richard Thomas, Susan Williams, Samson G. Cooper, Mary E. Watson, Jeremiah Young, Mary Johnson, Solomon Jackson, Eliza Dorsey, Josephine Proct, Sarah C. Williams, Esther Parker, Mary Elizabeth Roberson, Lydia Wears, Eliza Billiegsley, Angeline Freeman, Mary Morton, Anna Pool, J. Pool, Mary Seals, Anna Maria Pool, Alfred Good, Jane, John A. Smith, Franklin Harmon, John Henry Thomas, Richard W. Berry, George Green, Mrs. Jordan, Samuel Brian, R. Scott, C. Brian, Maria Black, Hannah Waller, Sarah Sanders, and Cath. Harris, each 25 cents.

John Sharpe, 50 cts., Friend, 49 cts. Sum $24 24.

TRENTON, N. J.

S. G. Conever, A. Davis, J. Vroom, Peter Perine, A. H. Johnson, P. Simons, E. Fisher, M. Simons, E. A. Willet, N. Burris, B. Fisher, A. Quick, M. A. Long, L. Simons, M. Perine, H. Still, T. Jones, A. Wood, R. Vanella, S. McMullen, M. Ambesy, A. Burris, A. Webber, S. Cook, J. Toody, A. Otis, L. Staues, M. Elisberry; J. A. Tillman, A. D. Clark, T. J. Allen, C. Still, L. W. Sutton, J. Marsh, C. Stewart, A Andrews, M. McMullin, C. Ferris, P. A. Williams, R. A. Camper, G. Titus, S. Andrews, M. S. Long.

PROCEEDINGS OF THE PHILADELPHIA CONFERENCE.

The fifty-third annual session of the Philadelphia Conference commenced, May 13th, in Bethel church, South Sixth street, Philadelphia.

Rev. J. P. Campbell presided, and opened the services with singing and prayer. He then read the 10th chapter of Luke.

On motion of D. Derrell, J. Woodlin wasappointed secretary, and J. H. A. Johnson, assistant secretary.

On motion of J. P. Eddy, Bishop Campbell was empowered to appoint all committees, unless otherwise directed by the conference.

The following committees were then appointed.

On Finance.—D. Dorrell, M. Moore, H. Davis, J. Hollon, and W. M. Watson.

On the One Dollar Collection.—D. Dorrell, W. W. Grimes, and L. S. Lewis.

On Public Worship.—William Moore, D Dorrell, G. E. Boyer, W. M. Watson, J. Hollon, and Stephen Smith

On Studies—First Year.—G. T. Waters, T. A. Cuff, and H. H. Lewis. Second Year.—A. C. Crippen, W. M. Watson, and W. H. Williams. Third Year.—J. Woodlin, W. Moore, and L. C. Chambers. Fourth Year.—B. T. Tanner, J. W. Hood, and J. C. Cornish.

On Admission and Orders.—J. M. Williams, B. T. Tanner, Wm. Watts, A. C. Crippen, and J. H. A. Johnson.

F. J. Cooper and S. Watts were appointed reporters.

The Conference, at the suggestion of the bishop, proceeded to attend to financial matters, the ministers' support, etc., and continued in session until one o'clock, P. M., at which time they adjourned with the benediction by Rev. Stephen Smith, to meet at four o'clock, to hear the annual sermon.

At the afternoon session the Conference reassembled at four o'clock, when the annual sermon was preached by Rev. James M. Williams. The text selected was from the 26th chapter of Acts, 16th, 17th, and 18th verses, referring to the Apostle's own conversion and his going forth to the ministry of his own motion, feeling himself called so to do. Upon the point he urged his hearers to do all in their power to Christianize their fellows. Rises against Christian charity toward each other would tend much to that end. He said that sympathy did not call men to the ministry, nor did piety or education. They must he called by God, and if qualified for the mission could under His protection perform labors that would surprise themselves. The unity of the ministers of the Church was one of the most important features in connection therewith, and could not be too strongly urged. The sermon throughout was well composed, and delivered in an impressive manner.

The Conference voted their thanks to Rev. Mr. Williams, and the service concluded with prayer by Rev. Samuel Jenkins.

SECOND DAY.—The Conference met at nine o'clock, A. M., Bishop J. P. Campbell, D.D., presiding. Religious services conducted by Rev. Lewis S. Lewis. Order of business. The roll of members was called; the minutes of the previous session read, corrected, and approved.

Resolved, That the Conference take thirty copies of *The Press* each day during the session. Adopted.

The financial reports were continued as per discipline.

Resolved, That the invitation from the Bishop Campbell Bible Class and Literary Association of Union Church be accepted. Adopted.

A question arose in reference to Williamsport, Penna.

Rev. J. P. B. Eddy offered the following, which was passed:

Resolved, That the Philadelphia Conference request the Bishop of Pittsburg Conference to cede to the Philadelphia Conference the point known as Williamsport, which, according to the discipline, belongs to Philadelphia.

Rev. M. J. Rhodes offered the following:

Resolved, That the members who have failed to get any part, or a reasonable portion of their Conference collections, be called upon to state why they failed. Adopted.

The Conference then adjourned, after singing the doxology, with a benediction by Rev. George E. Boyer.

Afternoon Session.—The Conference met at four o'clock. After religious services by Rev. James H. A. Johnson the hymn, "Comfort, ye ministers of grace," was sung, and Rev. W. W. Grimes led in prayer.

Rev. J. H. A. Johnson read Scripture lessons: Daniel, 7th chap.: Matt. 28th chap. Hymn: "And see ye yet alive?" Rev. J. H. A. Johnson took as a text for a missionary sermon, Isaih, 40th chap, 4th and 5th verses. His made several preliminary remarks in regard to the promulgation of the Gospel. He discussed the text as follows:

First, the preparation; second, the revelation; third, the extent; fourth, the proof. He described in a lucid manner the preparation for a Gospel minister, and how indispensable the revelation from God was to the world, the glorious extension of the revelation and the positive proof of its fulfilment.

The sermon was systematically arranged, well delivered and cordially received. After singing, Bishop Camphell closed with the benediction.

QUARTERLY MEETINGS ON THE NORRISTOWN CIRCUIT.

Quarterly Conference at Centreville, Pa., June 26, at 10 o'clock, A. M.

Quarterly meetings at Centreville, June 27; Great Valley, July 4; Phœnixville, July 11; Norristo wn, July 18.

Brethren, come and help us!

W. R. NORRIS, Minister.

June 12—1t.

NOTICE.

The Missouri Annual Conference of the A. M. E. Church will convene at Leavenworth City, Kansoe, August 12th instead of August 26th, as previously published.

The Indiana Annual Conference will convene at Springfield, Ill., Aug. 26th.

W. PAUL QUINN,
Presiding Bishop.

June 13—4t.

NOTICE.

The Quarterly Conference of the Westchester Circuit, will be held at Westchester, Pa., Saturday, June 19th; Quarterly meeting, June 20th.

NOTICE.

The Quarterly Meetings at West Philadelphia, on the 12th, 13th, and 20th of June, 1869, will he our grand rally for the church at that place. At Zion Mission, June 26th and 27th. At Germantown, July 11th.

JEREMIAH YOUNG, Minister.

June 12—2t.

INFORMATION WANTED.

Information wanted of my mother, Deborah Brown, of Chestertown, Kent, Co., Md. She was a slave of Daniel Collins, but escaped from him in 1854. Five years ago I heard she was in Canada. Any information of her whereabouts will be thankfully received. Address

SARAH ELIZABETH BROOKE,
Chester, Pa.

June 12—1t.

INFORMATION WANTED.

Araminta Turner (formerly Clements), from Mobile, Ala., is desirous of learning the whereabouts of her husband, Alexander Turner, known also as Alexander Thorpe. Before the war he was taken to Texas by his owner, Col. Thorpe. Since that time she has not seen him. Her owner took her to Winchester, Tennessee. Should Mr. Armistead Saxon or any of the friends of the above named see this, they will confer a favor by addressing any information to

MRS. ARAMINTA TURNER,
Care *Christian Recorder*,
Philadelphia, Pa.

N. B.—Ministers in Alabama, Texas or Tennessee will please read this notice in their churches.

June 12—1mo.

PHILADELPHIA, May 19, 1869.

At a quarterly meeting Conference held in Bethel A. M. E. church, on motion, a committee of three was appointed to draft resolutions of condolence in regard to the death of brother ABRAHAM FIELDS, who departed this life May 9th, 1869.

WHEREAS it has pleased Almighty God, in His wise Providence, to remove from our midst our friend and co-laborer, Abraham Fields, from a sphere of activity and usefulness in the church of God, therefore

Resolved, That while we bow in humble submission to an All-wise and overruling Providence, yet we cannot but deplore the loss of one who had endeared himself to us by his Christian conduct and godly example.

Resolved, That in his death the church has lost a useful member, his class an instructive leader, the Sunday-school an able teacher, yet we are satisfied that all of our loss is his eternal gain.

Resolved, That we sympathize with his bereaved widow and children, who have lost an affectionate husband and kind parent, yet we would point them to Him who alone can give comfort and consolation in the time of distress and sorrow.

Resolved, That these resolutions be published in the *Christian Recorder*, and a copy handed to the widow of the deceased.

Signed,
HENRY GORDON,
WILLIAM A. E. SMITH,
ROBERT WILSON.

NOTICE.

MISSION HOUSE A. M. E. CHURCH, No. 12 Saratoga St., Baltimore, Md. }

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANDY, Cor. Sec.

July 25.—tf.

WILBERFORCE UNIVERSITY, NEAR XENIA, GREEN COUNTY, OHIO.

The Sixth Annual Meeting of the Board of Trustees of Wilberforce University, will be held at the Institution, Tuesday, June 29, 1869, at 10 o'clock, A. M.

The Trustees and friends are earnestly requested to be present, as business of vitel importance to the University is to be transacted.

I. T. JENIFER, *Secretary.*
May 20—tf.

Married.

HANDY—TRIVIS.—In Bethel church, Baltimore, June 24, by Rev. Bishop Wayman, Rev. James A. Handy to Mrs. Rachal S. Trivis. All of Baltimore. (No tickets)

BURROWS—COOPER.—At the residence of the bride's father, Henry M. Cropper, Philadelphia, May 27th, 1869, by Rev. J. Underdue, Mr. Alfred Burrows, of Cincinnati, O., to Miss Josephine Cropper, of Philadelphia.

COGGINS—SMITH.—On May 13th, by Rev. John C. Cornish, Mr. Solomon Coggies to Miss Elizabeth Smith, all of Chester Co., Pa.

Advertisements.

Nature is the Great Physician.

This is now admitted, by the medical profession as a fact,since no principle of healing science. It is twey beginning to the human economy that whenever anything is wrong in the physical system the natural forces of the body are brought to bear to expel the disease The great aim, therefore, is to strengthen the natural powers. Then have been kept in view by the skilful compounders of HOSTETTER'S STOMACH BITTERS, which operate to give fresh vitality to all the organs of the body. The effect of this medicine upon the stomach, the liver and the kidneys, is prompt and decisive. The patient, who is wise enough to quit drugging and try the BITTERS, soon begins to feel that he has a new lease of life, and as he continues the use of the article, he is surprised to find the disease of long standing entirely broken. It is prepared with great care, and its component parts are entirely vegetable. It is free from the objections so often urged against preparations of the kind. As a MEDICAL AGENT it has no equal, while its general tonic and invigorating effects make it one of the greatest favorits. It is free from all properties calculated to impair the system, and its operation are at once mild, soothing and efficient. All who have used HOSTETTER'S STOMACH BITTERS attest its virtues and completeness.

Even those who are in the enjoyment of perfect health frequently have need to have recourse to tonics as preventive of disease. We are never too well armed against the assaults of "the thief that doth lo bor in." In health or sickness this tonic cannot in any regularly without giving vitality and elasticity to the system.

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Poetry.

TELL ME, MOTHER.

BY ETHEL LYNN.

"Tell me ever, mother dear,
How Benny looked when he was here:
I might not know and pass him by,
Looking along the purple sky.

"Among the harps with golden strings,
Behind the angels' great white wings,
Beside the Lamb, or by the gate,
Think you that little Bee will wait?

"I never saw him, don't you know?
He lived and died so long ago,
Before I came. How old was he?
And is he waiting there for me?

"Tell you, my darling? If I may
For tears that, choking, fight their way—
Tears for the angel safe at rest,
Tears for the angel on my breast.

"Fragile and white, with mournful eyes,
A tender mouth, and how too wise;
Soft rippling wealth of cloudy gold,
In curl and wavelet, softly rolled

"Over the patient bended back,
Twisted by pain that shamed the rack:
This was our Benny. He was aware
When Jesus took him home to heaven.

"But, mother, will God keep him so?
If not, how ever will I know
His angel there? Oh! hold me tight;
I'm going, mother, home to-night.

"If God dear Benny somewhere there,
I'll know the shining of his hair;
And shall I give him your dear love,
To keep till you shall come above?

"I hear sweet music. Mother see!
A childish presence beckons me;
And oh! where once was twist and rust,
The shining wings of angels are."

Family Circle.

OUR CHAT WITH THE LITTLE FOLKS.

Once more we draw around our table, glad of another chance to chat together. Aunty Quarie is here to-day. She says her "rheumatiz" has all left her now, not withstanding the rains, and she feels young again—almost as good as new. The spring air and sunshine, and blossoms and green leaves, that look so young and fresh, put new life into her. She only wishes she could jump and frisk about as these girls do; but if she should try that, we think she would hardly feel very young. However, she can tell you girls how to play some out-door games.

"That I can," says Aunty. "There's a very old English game called

"QUEEN ANNE AND HER MAIDS.'

"You may play it in doors if you wish, but it is better to be out in the fresh air and on a lawn where there is plenty of room. Any number of girls can play it, few or many. They must divide into two parties or 'sides.' One side takes a ball, and all the girls on that side draw close together, each girl concealing her hands in her dress, which must be raised enough for that purpose. The ball is given to one of the girls, who instantly conceals it in her hand covered by the dress. As all hands are thus covered alike, it is not easy to guess who has the ball. The players then advance to the other side (who are waiting a little distance off on the grass), and sing:

"'Queen Anne, Queen Anne she sat in the sun,
As white as a lily, as grass as a gun;
She sent by a chestnut letter, and begs you'll read one;
If you guess our secret, 'twill be great fun.'

"The other players answer:

"'Good fortune the gracious Queen befall,
I ask (name whatever the name may be) to give me the ball.'

"If the guess is wrong, the girls among whom the ball is sing:

"'The ball is ours, you guess not well,
Nor can our Lady's secret tell.
We all like pigeons in the sun,
While we, fair ladies, go and coo.'

"Then they go back to their places, and the ball is given to another girl.

"When the guessers fix on the right persons, the ball is given up to their side, and they sing as the others did before."

What's that you say, Miss Fanny Grumbler? You've known that game a good while?

"That may be," says Aunty Quarle. "I gave it to you as an old game; but then I have no doubt that to a good many of the little girls around the table it will be new; for some of you live a long way off. So, take it home with you and try to play it."

But here's Dr. Beetle just come in, with eyes sharp and bright as ever. Maybe you whispering and laughing about there, Ralph Ready? There's something funny going on.

"I was telling Willie Woggles here," says Ralph, "about a funny little monkey I saw the other day, and Willie says he wishes Dr. Beetle would give us a monkey story."

It is astonishing how soon the word "Monkey" will make children laugh. Come, Doctor, those little folks all want a monkey story. No doubt you have "lots" of them, as the children sometimes say.

"Oh! yes," the Doctor says, "I could make a whole book of monkey stories. Here's one I found the other day:

"THE MONKEY IN MISCHIEF."

"A military gentleman in India had been out shooting, and as he was returning to his friend's house, where he was staying, he passed by a cool and beautiful stream. Thinking that a bath would refresh him, he took off his clothes, which he carefully folded up and laid on the bank and then plunged into the water. He was an excellent swimmer, and had gone some distance down the river, when he looked back to where he had left his clothes, and judge of his astonishment! Not less than a dozen monkeys were minutely examining his wardrobe, and some seemed to be trying how far the various articles would suit their own use. One was putting its legs through the sleeves of his shirt; another inserting its head in his trousers; a third prying into his boots; while others were busy with his hat, ripping up the linings, etc. It was some time before the major could believe his eyes, and the scene was so ridiculous that he was at first rather amused than annoyed. After looking on a few minutes, he hastened back to his garments.

"No sooner did the monkeys see his intention thus, with a mighty chattering, each ran off at full speed into the jungle, carrying with him some article of the major's dress.

"The poor major now found himself in a difficulty, and his ample gave place to vexation. All his clothes were gone. Where should he go? What should he do? It was no use laughing matter. The only thing left for him to do was to return to the water, where he was found by his friends, after a considerable time had elapsed, who, having some accident had happened, had come to search for him. They soon provided him with clothes, and dressed him from his awkward plight, the major laughing with them over the trick the monkeys had played him."

"I think the monkeys got the best of that bargain—don't you, Mr. Civil?"

"Yes," Mr. Civil replies, "indeed they did. Dealing with monkeys is a dangerous business. Talking about bargains reminds me of what I heard a long time since about

"BAD BARGAINS."

"Once a Sabbath-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar had detected an instance in Scripture of a bad bargain.

"'I do,' replied a boy; 'Esau made a bad bargain when he sold his birthright for a mess of pottage.'

"A second said: 'Judas made a bad bargain when he sold his Lord for thirty pieces of silver.'

"A third boy observed: 'Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul.'

"We see a good many bad buys in my time who have made bad bargains. Some change the Sunday-school for the street, and home for wicked company; and Bible for bad books; and health for tobacco. They always get the worst of it. Boys, look out for these bad bargains. You'll have enough of them offered to you, and if you take them, you will be a great deal worse off than the poor major was when the monkeys ran away with his clothes; for these bad bargains will run away with your health and your good name, and your soul's welfare.

Well said, friend Civil. Have you anything else to-day?

"Yes, I have a missionary story about

"CURIOUS HINGES."

"When I look at myself," said a converted South Sea Islander, "I see so many hinges all over my body. I have got hinges in my legs, my jaws, my feet, my hands. If I want to, I can bend my fingers and these hinges in my hands, and even to my fingers, to do it with. If my heart thinks and wants others to think with me, I use the hinges of my jaws, and they help me to talk. I could neither walk nor sit down if I had not hinges to my legs and feet.

"All this is wonderful. None of the strange things that men have ever seen from England in their big ships, can be at all compared with my body. He who made my body has made all the clever people who have made the strange things they bring in ships, and He is the God whom I worship.

"But I should not know much more about Him than that He is a great Hinge-maker, if men in their ships had not brought the book they call the Bible. That tells me of God, who made the heart of man likewise; and when I hear how the Bible tells of the old heart with its corruptions, and the new heart and a right spirit, which God alone can create and give, I feel that His work in my heart and His work in my body fit into each other exactly. I am sure then that the Bible, which tells me these things, was made by Him who made the hinges of my body; and I believe the Bible is the word of God."

Then was a good way to prove that the Bible is from God. Some people in Christian lands might learn something from this poor heathen.

A SHORT LECTURE FOR YOUNG MEN.

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured, except by your own acts. If one speaks evil of you, let your life be such that none will believe him. Drink no kinds of intoxicating liquors. Always live, misfortune excepted, within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper; small and steady gains give competency, with tranquility of mind. Never play at any kind of game of chance. Avoid temptation, through fear you may not withstand it. Never run into debt, unless you see a way to get out again. Never borrow if you can possibly avoid it. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young, to spend when you are old.—*Hunt's Magazine.*

THE 'CROPS IN THE SOUTH, according to the journals of that region, are not so promising as they were a few weeks ago. The unusual visitations of rains, the floods and the extraordinary cold spells have seriously injured the cotton. The high winds have bruised and the cold has withered the cotton so that in many places it has become necessary to replant. The grain crops, however, especially the wheat, in Georgia, it is reported, are doing well.

Advertisement.

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Poetry.

TELL ME, MOTHER.

BY ETHEL LYNN.

"Tell me over, mother dear,
How Benny looked when he was here;
I might not know and pass him by,
Looking along the purple sky.

"Among the harps with golden strings,
Behind the angels' great white wings,
Beside the Lamb, or by the gate,
Think you that little Ben will wait?

"I never saw him, don't you know?
He lived and died so long ago,
Before I came. How old was he?
And is he waiting there for me?

Tell you, my darling? If I may
For tears that, choking, fight their way—
Tears for the angel safe at rest,
Tears for the angel on my breast.

"Fragile and white, with mournful eyes,
A tender mouth, and brow too wise,
Soft rippling wealth of cloudy gold,
In curl and wavelet, softly rolled

"Over the patient handed back,
Twisted by pain that shamed the rack:
This was our Benny. He was seven
When Jesus took him home to heaven.

"But, mother, will God keep him so?
If not, how ever will I know
His angel there? Oh! hold me tight;
I'm going, mother, home to-night.

"I'll find dear Benny somewhere there,
I'll know the shining of his hair;
And shall I give him your dear love,
To keep till you shall come above?

"I hear sweet music. Mother see!
A childish presence beckons me;
And oh! where once was twist and mar,
The shining wings of angels are."

Family Circle.

OUR CHAT WITH THE LITTLE FOLKS.

Once more we draw around our table, glad of another chance to chat together. Aunty Quarie is here to-day. She says her "rheumatis" has all left her now, notwithstanding the rains, and she feels young again—almost as good as new. The spring air and sunshine, and blossoms and green leaves, that look so young and fresh, put new life into her. She only wishes she could jump and frisk about as these girls do; but if she should try that, we think she would hardly feel very young. However, she can tell you girls how to play some out-door games.

"That I can," says Aunty. "There's a very old English game called,

'QUEEN ANNE AND HER MAIDS.'

"You may play it in doors if you wish, but it is better to be out in the fresh air and on a lawn where there is plenty of room. Any number of girls can play it, few or many. They must divide into two parties or 'sides.' One side takes a ball, and all the girls on that side draw close together, each girl concealing her hands in her dress, which must be raised enough for that purpose. The ball is given to one of the girls, who instantly conceals it in her hand covered by the dress. As all hands are thus covered alike, it is not easy to guess who has the ball. The players then advance to the other side (who are waiting a little distance off on the grass), and sing:

"'Queen Anne, Queen Anne she sat in the sun,
As white as a lily, as grave as a nun;
She sends you these letters, and begs you'll read one;
If you guess our secret, 'twill be great fun.'

"The other players answer:

"'Good fortune the gracious Queen befell,
Ask Amelia (or whatever the name may be) to give me the ball.'

"If the guess is wrong, the girls among whom the ball is sing:

The ball is ours, you guess not well,
Nor can our Lady's secret tell.
So sit like gipsies in the sun,
While we, fair ladies, go and come.'

"Then they go back to their places, and the ball is given to another girl.

"When the guessers fix on the right persons, the ball is given up to their side, and they sing as the others did before."

What's that you say, Miss Fanny Grumbler? You've known that game a good while?

"That may be," says Aunty Quarie. "I gave it to you as an old game; but then I have no doubt that to a good many of the little girls around the table it will be new; for some of you live a long way off. So, take it home with you and try to play it."

But here's Dr. Beetle just come in, with eyes sharp and bright as ever. What are you whispering and laughing about there, Ralph Ready? There's something funny going on.

"I was telling Willie Wogglee here," says Ralph, "about a funny little monkey I saw the other day, and Willie says he wishes Dr. Beetle would give us a monkey story."

It is astonishing how soon the word "Monkey" will make children laugh. Come, Doctor, these little folks all want a monkey story. No doubt you have "lots" of them, as the children sometimes say.

"Oh! yes," the Doctor says, "I could make a whole book of monkey stories. Here's one I found the other day:

"THE MONKEY IN MISCHIEF."

"A military gentleman in India had been out shooting, and as he was returning to his friend's house, where he was staying, he passed by a cool and beautiful stream. Thinking that a bath would refresh him, he took off his clothes, which he carefully folded up and laid on the bank and then plunged into the water. He was an excellent swimmer, and had gone some distance down the river, when he looked back to where he had left his clothes; and judge of his astonishment! Not less than a dozen monkeys were minutely examining his wardrobe, and some seemed to be trying how far the various articles would suit their own use. One was putting its legs through the sleeves of his shirt; another inserting its head in his trowsers; a third prying into his boots; while others were busy with his hat, ripping up the linings, etc. It was some time before the major could believe his eyes, and the scene was so ridiculous that he was at first rather amused than annoyed. After looking on a few minutes, he hastened back to his garments.

"No sooner did the monkeys see his intention than, with a mighty chattering, each ran off at full speed into the jungle, carrying with him some article of the major's dress.

"The poor major now found himself in a difficulty, and his smile gave place to vexation. All his clothes were gone. Where should he go? What should he do? It was for him no laughing matter. The only thing left for him to do was to return to the water, where he was found by his friends, after a considerable time had elapsed, who, fearing some accident had happened, had come to search for him. They soon provided him with clothes, and released him from his awkward plight, the major laughing with them over the trick the monkeys had played him."

"I think the monkeys got the best of that bargain—don't you, Mr. Civil?"

"Yes," Mr. Civil replies, "indeed they did. Dealing with monkeys is a dangerous business. Talking about bargains reminds me of what I saw not long since about

"BAD BARGAINS."

"Once a Sabbath-school teacher remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of a bad bargain.

"'I do,' replied a boy; 'Esau made a bad bargain when he sold his birthright for a mess of pottage.'

"A second said: 'Judas made a bad bargain when he sold his Lord for thirty pieces of silver.'

"A third boy observed: 'Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul.'

"I've seen a good many boys in my time who have made bad bargains. Some change the Sunday-school for the street, and home for wicked company; and the Bible for bad books; and health for tobacco. They always get the worst of it. Boys, look out for these bad bargains. You'll have enough of them offered to you, and if you take them, you will be a great deal worse off than the poor major was when the monkeys ran away with his clothes; for these bad bargains will run away with your health and your good character and your soul."

Well said, friend Civil. Have you anything else to-day?

"Yes, I have a missionary story about

"CURIOUS HINGES."

"When I look at myself," said a converted South-Sea Islander, 'I find I have got hinges all over my body. I have got hinges in my legs, my jaws, my feet, my hands. If I want to lay hold of anything, there are hinges in my hands, and even to my fingers, to do it with. If my heart thinks and wants others to think with me, I use the hinges of my jaws, and they help me to talk. I could neither walk nor sit down if I had not hinges to my legs and feet.

"All this is wonderful. None of the strange things that men have brought from England in their big ships are to be at all compared with my body. He who made my body has made all the clever people who have made the strange things they bring in ships; and He is the God whom I worship.

"'But I should not know much more about Him than that He is a great Hinge-maker, if men in their ships had not brought the book they call the Bible. That tells me of God, who made the heart of man likewise; and when I hear how the Bible tells of the old heart with its corruptness, and the new heart and a right spirit, which God alone can create and give, I feel that His work in my heart and His work in my body fit into each other exactly. I am sure then that the Bible, which tells me these things, was made by Him who made the hinges of my body; and I believe the Bible is the word of God.'"

That was a good way to prove that the Bible is from God. Some people in Christian lands might learn something from this poor heathen.

A SHORT LECTURE FOR YOUNG MEN.

Keep good company or none. Never be idle. If your hands cannot be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person, look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured, except by your own acts. If one speaks evil of you, let your life be such that none will believe him. Drink no kinds of intoxicating liquors. Always live, misfortune excepted, within your income. When you retire to bed, think over what you have been doing during the day. Make no haste to be rich, if you would prosper; small and steady gains give competency, with tranquillity of mind. Never play at any kind of game of chance. Avoid temptation through fear you may not withstand it. Never run into debt, unless you see a way to get out again. Never borrow if you can possibly avoid it. Never speak evil of any one. Be just before you are generous. Keep yourself innocent, if you would be happy. Save when you are young to spend when you are old.—*Hunt's Magazine.*

THE CROPS IN THE SOUTH, according to the journals of that region, are not so promising as they were a few weeks ago. The unusual visitations of rains, the floods and the extraordinary cold spells have seriously injured the cotton. The high winds have bruised and the cold has withered the cotton so that in many places it has become necessary to replant. The grain crops, however, especially the wheat, in Georgia, it is reported, are doing well.

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down in the book of discipline; and continued up to the time of adjournment.

The following brethren were received for the subsequent relations, providing they sustain an examination:

For Local Membership.—Charles Conner and Richard Cummings.

For Local Deacon's Orders.—Chas. W. Bordly.

For the Itinerancy.—Thos. W. H Hinton.

For Travelling Deacon's Orders.—Walter Thompson.

For Elder's Orders.—John F. Leekins, F. J. Cooper, Peter Lober, Benjamin Darkes, and Jacob Wilkesbelm.

Elders Wayman, Tarpin, Petterson, Gould, Winder, and Lynch, of the New York Conference, and Slnby, of the Baltimore Conference; also, Revs. W. C. Roberson and J. W. Jackson, of the M E. Church, were introduced by Bishop Campbell to the brethren, and cordially greeted.

Resolved, That our next Annual Conference be held in Trenton in 1870. Carried.

Conference adjourned to meet Tuesday morning at nine o'clock.

Benediction by B. T. Tanner.

FIFTH DAY.—The Conference met at nine o'clock, A. M. yesterday. Bishop J. P. Campbell, presiding officer, in the chair, assisted by Bishops A. W. Wayman and J. A. Shorter.

Religious services were conducted by Rev. Samuel Watts. The chairman of the committee on Letters, Petitions, &c., presented to the Conference a number of documents, which were read and disposed of in accordance with their import and meaning.

Revs. M. H. Sisty, S. P. Wittington, and W. J. Paxton, were introduced to the Conference by Bishop Campbell, and cordially saluted.

The following committee was appointed by resolution to consider the business of individual character:

Revs. W. W. Grimes, W. H. Williams, Amos Wilson, J. Young, and W. H. Hopkins.

Rev. J. Hollon moved the reconsideration of the vote to elect R. Fausett to elder's orders. Carried.

The following was then adopted:

Resolved, That R. Fausett be ordained an elder, providing he sustain an examination.

The Committee on Obituaries made a report in reference to the life, character, and death of brother Thomas Pierce, who was a travelling elder of the Conference, which was unanimously adopted by a standing vote, and appointed next Friday afternoon the time to preach said brother's funeral sermon.

The Committee on Education and Temperance also made their report. Adopted.

Conference adjourned to meet this morning at 9 o'clock. Benediction by Bishop Wayman.

SIXTH DAY.—The conference met at 9 o'clock, Bishop Jabez P. Campbell presiding. Religious services were conducted by Jacob M. Mitchell.

Bishops Wayman and Shorter were present.

Redman Fausett and Frisby J. Cooper were favorably reported for elders' orders. The report was adopted.

William Parker, Charles W. Boardly, Jacob Hazlet, and James Williams were reported for local deacons. The report was adopted.

J. B. Murray was reported for itinerancy. Adopted.

Rev. John Moore, editor of the *American Guardian*, was introduced to the conference, and made some remarks on temperance.

Ex-President Roberts, of Liberia, and William Whipper, Esq., were introduced to the conference.

Prof. E. D. Bassett, minister resident and consul general to the republic of Heyti, was introduced to the conference.

Reports from churches, circuits, and missions were made.

Rev. S. W. Thomas and Rev. Dalrymple, of M. E. Church, were introduced to the conference.

President Roberts was escorted to the platform by Rev. J. Woodlin, and made a short speech, stating his profound gratitude for the honor tendered him on this occasion, having lived forty years with a heathen people, and seen it in its most degraded state, and although having been connected and introduced to many assemblies, yet none gave him more pleasure than to be among the ambassadors of Christ.

Minister E. D. Bassett was escorted to the platform by W. D. W. Schureman, and made a short speech, stating that he was unexpectedly gratified and honored. He referred to the late war and the issues of the same, the present political status of the colored people in this country, and the glorious future.

J. H. A. Johnson, in behalf of the bishop and conference, replied to ex President Roberts.

F. J. Cooper, on behalf of the bishop and conference, replied to Minister E. D. Bassett.

Rev. B. T. Tanner offered a resolution relative to the President and educator, and supported the same in a brief speech. J. W. Jackson also delivered a very profitable speech. A. C. Weers also delivered a ten minutes' speech differing in ideas somewhat from those who preceded him, after which the resolution prevailed.

Conference then adjourned. Benediction by Rev. Mr. Dalrymple.

SEVENTH DAY.—The conference met at 9 o'clock, Bishop J. P. Campbell presiding, assisted by Bishops A. W. Wayman and J. A. Shorter.

Religious exercises were conducted by Rev. J. V. Pierce.

The Committee on Bishop's Allowance made their report, which on motion of Rev. J. P. Eddy, was adopted.

The general committee of the Book Concern submitted their report, which was accepted.

The following ministers were introduced to the conference by Bishop Wayman: Rev. J. A. Handy, general missionary agent of the A. M. E. Church, and Revs. Mr. Patterson, of M. E. Church, and Theodore Miller, of the Pearl street Baptist church.

The district book steward made his report, which was referred to the following auditing committee, appointed by the Bishop: F. J. Cooper, Thomas Cuff, and G. E. Boyer.

The treasurer of the Superannuated Preachers' Fund made his report, which was accepted.

Also, the committee on Sabbath-schools made their report, which was accepted.

Also, the Auditing Committee made their report, which was accepted.

The conference resolved itself into a missionary society, Elder H. Davis in the chair, and R. Fausett secretary.

After the several brethren paid in their annual dues, Hon. H. M. Turner, of the Georgia Legislature, was introduced to the conference, and made some interesting remarks in reference to the condition of political and religious matters in that State.

The society, after appointing the regular officers, adjourned, to hold a missionary meeting at night in Bethel church.

Benediction by Rev. B. Lynch.

The Sabbath-school of Bethel church met in the church at 4 o'clock, P. M., and the children gave great satisfaction in singing several choice pieces and other exercises of a very creditable character.

Conference adjourned.

BALTIMORE CONFERENCE APPOINTMENTS.

Baltimore City.—Bethel church, D. W. Moore; Ebenezer, A. R. V. Thomas; Waters Chapel, Jacob Mitchell; Union Bethel to be supplied; Allen Station, John J. Herbert, Washington, D. C.—Israel church, G. T. Watkins; Union Bethel, R. A. Hall; St. Paul's Chapel, J. B. Hamilton; City Mission, W. H. Waters; Potomac City, F. J. Peck; Georgetown, S. L. Hammonds. Maryland.—Cumberland, Wm. H. Smith; Clearspring, W. R. Arnold; Hagerstown, John F. Lane, W. H. Russell, Sup.; Burketsville, L. Benson; Frederick, Jacob Nicholson; Frederick Mission, J. H. Sliner; Ellicott's Mills, J. R. Henry; Crowdansville, Enoch Steward; Long Green, N. B. Sterrett; Randalstown, A. Woodhouse; Potomac Circuit, I. J. Pindell; Annapolis, Daniel Draper; Port Deposit, G. M. Witten; Havre De Grace, L. Hatton, Chesapeake City, Wm. M. Johnson; Easton, Daniel Ridout; Kent County Mission; J. H. Hughes; Sarah Ann St., Thos. W. Henry; Denton Mission, C. H. Wayman; Cambridge, Arthur Jones. J. D. S. Hall, transferred to Virginia Conference, appointed Norfolk, Va.

R. Govans transferred to Virginia,
Shadrack Jones " " "
Philip M. Ouly " " "

J. H. Spriggs transferred to North Carolina Conference.

THE APPOINTMENTS OF THE NEW YORK ANNUAL CONFERENCE.

Albany, N. Y., to be supplied; Buffalo, N. Y., A. C. Crippen; Sullivan St., N. Y., N. H. Turpin; Bridge St., Brooklyn, W. H. W. Winder; Fleet St., Brooklyn, T. Gould; Bergen Station, N. J., B. Lynch; Orange, N. J., W. T. Catto, Newark, N. J., E. Weaver; Morristown, N. J., W. Peterson; Elizabeth, N. J., W. Rodgers; Rahway, N. J., R. Titus, subject to W. T. Catto.

CIRCUITS.

Flushing, N. Y., Henderson Davis; Weeksville, N. Y., Easton Dorrell; Glen Cove, N. Y., James [illegible]att; Huntingdon, N. Y., G. A. Mills; Coxsackie, N. Y., A. J. Dudley; Kindarhook, N. Y., J. H. Jones; Binghampton, N. Y., E. T. Thompson; Riceville, N. Y., E. B. Davis; Freehold, N. Y., J. W. Cooper; West Chester, N. Y., J. Frisbee; Patterson Mission, John Roberson, subject to W. T. Catto; Sagharbor Mission, C. Green, subject to D. Dorrell.

Leonard Patterson transferred to the Philadelphia Conference, and appointed to the Springtown Station, N. J.

E. Laws transferred to the Philadelphia Conference, and appointed to Wilkesbarre Circuit, Pa.

APPOINTMENTS OF PHILADELPHIA CONFERENCE.

PENNSYLVANIA.

Bethel church, Philadelphia, Jas. M. Williams; Union, Philada., Jos. H. Smith; J. Hetson Sup't; Wesley, J. Hollen; Frankford, H. Davis; Reading, Henry J. Rhodes; Wilkesbarre, Edward Laws; West Philadelphia, J. Young; Norristown, W. R. Norris; West Chester, John C. Cornish; Lancaster, S. [illegible] Cuff; Columbia, F. J. Cooper; Punxsutawney, H. H. Lewis; Oxford, W. H. Williams; Chester, Geo. E Boyer; Attleboro', J. B. Murray; Bristol, G. T. Waters; Chambersburg, W. H. Hopkins; Harrisburg, A. Wilson; Media, W. Thompson.

NEW JERSEY.

Camden, W. M. Watson; Trenton, J. Woodlin; Princeton, J. S. Taylor; New Brunswick, J. V. Pierce; Salem, L. S. Lewis; Bordentown, W. W. Grimes; Burlington, S. Watts; Snow Hill, R. Fausett; Woodbury, F. Lowber; Bridgeton, L. C. Chambers; Springtown, L. Patterson; Gouldtown, B. Derkes; Port Republic, J. S. Leekins; Cape Island, J. A. Nelson; Pennington, B. Tilghman.

DELAWARE.

Smyrna, W. H. Chase; Camden, J. W. Stevenson; Frederica, R. Barney; Laurel, A. Till; Milton, J. Wilkesbelm.

Williamsport, Pa., and Wilmington, Del., to be supplied.

Transfers.—Rev. Jacob Mitchell to Baltimore Conference; Rev. Deaton Dorrell to New York Conference; Rev. J. H. A. Johnson, to Virginia Conference.

OUR HELPERS.

This column is devoted to Our Helpers. It is the Scroll of Honour. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "**$1.00** money," "devoted to carry on our Book Concern. Send on the 25 cents.

St. Paul's church, Washington, D. C., Rev. J. B. Hamilton, pastor, paid, viz.: Bros. Anthony Bowen, C. Ward, A. Briscoe, D. Edwards, H. Hyeson, E. Williams, A. Davis, J. Hames, G. Barnes, P. Carson, R. H Steward, J. Johnson, H. Lee, H. Ward, G. Newman, W. H. Mires, C. H. Crawford, J. Bailey, Mr. A. Panneli; sisters Caroline Bailey, A Netter, J. Parrish, C. Matthews, M. Bowen, M. F. Ward, L. Ward, S. Johnson, C. Lee, C. Cryatt, M. E. Lee, M. Bailey, 31—sum $7.75. Bought Hymn-books, Disciplines and Periodicals, $7.60.

Sunday, June 13, 1869, Union Bethel church, Washington, D. C., Rev. R. A. Hall, pastor, bought Hymn-books and Disciplines, $8.35.

Bloomington, Illinois, William Lee 25 cts., William Wells 25, Beverly Garde 25, Mary Wetherspoon 25, Eliza Ecoue 25, Mary J. Newton 25, Mary J. Colmou 25, Catharine Parker 25, Eliza Munce 25, Mary Welles 25, Margaret Pointer 25, Mary Ward 25, Frank Walker 25, Home King 25, Mary Jenkins 25, Elmira Pointer 25, Polly Winingham 25, Henrietta Gipeou 25, Clara Stoner 25, William Puntsell 25, Robert Childs 25, R. Holley 25, Nancy Cooper 25, S. Williams 25, — Sampson 25, George Miller 25, Henry Crowe 25, Adleou Newtou 25, Nancy Smith 25, James Philips 25, E Smith 25, Henry Jones 25, Quinn Ward 25, George Holloy 25, George Haselip 25, Andrew Pointer 25, Elisha Cooper 25.

NOTICE.

At a memorial meeting of the YOUNG MEN'S UNION CHRISTIAN ASSOCIATION, the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased our Heavenly Father to remove from earth our beloved brother, Abraham Fields, a brother whose counsel and example tended greatly to secure success to the work of our Association; therefore,

Resolved, That while we, the members of the Young Men's Union Christian Association, bow with reverence to the decree of a wise Creator, we deplore the loss of one so useful in promoting the Redeemer's kingdom on earth.

Resolved, That we will ever cherish the memory of our late brother, and imitate his example, hoping to profit by the Christian intercourse enjoyed during our association with him.

Resolved, That we tender the family of our brother our heartiest sympathy, and pray for them the protection of Heaven.

The Trustees of the Book Concern elected by the last Philadelphia Annual Conference, to-wit: Revs J. M. Williams, J. Smith, Jas Hollin, Jeremiah Young, Henry Davis and B. T. Tanner are requested to meet at the Book Rooms on Wednesday, June 30, at 3 o'clock. Punctual attendance is earnestly desired, as business of importance is to be transacted. By order of

A. L. STANFORD, G. B S.

NOTICE.

The residence and address of the Rev. James Hollen, pastor of Wesley A. M E. church, Hurst St., Phila., is removed to the rear of 1001 Barley St., above Tenth St.

June 19—2t.

NOTICE.

The new A. M. E. church at Chester will be dedicated (D. V.) June 27th. All are invited. GEO. E. BOYER.

Grand Rally in the Grove, East Camden, on Morristown Pike, June 27th. Cross Market St. Ferry. In aid of A. M. E church.

WM. M. WATSON, *Elder.*

Quarterly Meeting Notices.

Quarterly meeting will be held at Harrisburg Hill, Pa., June 5th, 1869; at Bensalem, June 12th; at Bristol, July 25th. Quarterly Conference at Harrisburg Hill, at 10 o'clock, P. M. G. T. WATERS, Minister.

At Mount Holly, Conference, June 19th; Quarterly meeting, June 20th; at Burlington, June 27th. SAMUEL WATTS, Elder.

Quarterly meetings at Attleborough, July 3d and 4th; New Hope, July 10th and 11th; Mount Gilead, July 17th and 18th; Stroudsburgh, July 24th and 25th; Frankford Station, August 1st and 2d.

HENRY DAVIS, Elder.

The Missouri Annual Conference of the A. M. E. Church will convene at Leavenworth City, Kansas, August 12th instead of August 26th, as previously published.

The Indiana Annual Conference will convene at Springfield, Ill., Aug. 26th.

W. PAUL QUINN,
Presiding Bishop.

June 12—4t.

The Quarterly Meetings at West Philadelphia, on the 12th, 13th, and 20th of June, 1869, will be our grand rally for the church at that place. At Zion Mission, June 26th and 27th. At Germantown, July 11th.

JEREMIAH YOUNG, Minister.

INFORMATION WANTED.

Araminta Turner (formerly Clements), from Mobile, Ala., is desirous of learning the whereabouts of her husband, Alexander Turner, known also as Alexander Thorpe. Before the war he was taken to Texas by his owner, Col. Thorpe. Since that time she has not seen him. Her owner took her to Winchester, Tennessee. Should Mr. Armistead Saxon or any of the friends of the above named see this, they will confer a favor by addressing any information to

Mrs. ARAMINTA TURNER,
Care *Christian Recorder*,
Philadelphia, Pa.

N. B.—Ministers in Alabama, Texas or Tennessee will please read this notice in their churches.

June 12—1mo.

Married.

GROSS—THOMAS—June 10th, 1869, by Rev. Joseph H. Smith, Mr. Lewis H. Gross to Miss Phebe A. Thomas, all of Wilmington, Del.

HOBERT—CLEVER—Camden, Del., April 29th, 1899, by Rev. G T. Waters, Mr. James Hubert, of Kent County, Delaware, to Miss Sarah E. Clever, of the same

Advertisements.

TARRANT'S SELTZER APERIENT.

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SOLD BY ALL DRUGGISTS June4-2w

SERMON BY REV. JOHN PETERSON OF NEW YORK.

Before the Odd Fellows of Philadelphia. Delivered in Bethel Church, May 30th, 1869.

"Behold, how pleasant it is for brethren to dwell together in unity!"—Psalm cxxxiii.

This short and beautiful Psalm, from which my text is taken, was written by the Royal Psalmist, to recommend unity among the tribes of Israel, or for the celebration of it, after it had taken place. And, in the language of Bishop Patrick, it was as fitly used by the first Christians to express their joy for the blessed union of Jews and Gentiles, and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord. Regarding you as brethren, members of that great Fraternity, whose mystic three links have nearly encircled the globe, I ask your attention, whilst I endeavor with freedom and affection, to address you on a subject intimately connected with our present prosperity and future happiness. The subject is the importance of Unity among Brethren. Nothing either good, or great, can be carried forward or successfully accomplished without union. Wherever this life-giving principle is wanting, there prevails discord, anarchy, and confusion, and selfishness.

Having no common interest, each avails himself of every convenient opportunity to take the advantage of the other, thereby sowing the noxious seeds of enmity and discord among brethren, stirring up the worst feelings of unregenerate human nature, raising the voice and the arm of each man against his brother, and the arm and voice of his brother against him, in the most determined, bold and deadly opposition; making a cheerless desert of that, which might otherwise have been an earthly paradise, where brethren might dwell together in unity, in peace and happiness, giving us some idea, although but an imperfect one, of the condition of the blessed spirits in heaven. But where this life-giving, heavenly principle prevails, there peace and happiness dwell, in holy concord, animating the hearts of the brethren with Christian love, and inspiring them with holy zeal and perseverance in every good work. It is that which makes the Church fair as the moon, yet terrible as an army with banners. It is that which enables the faithful sons of the Church to battle successfully against her formidable enemies, the world, the flesh, and the devil, completely routing them, and destroying them, and destroying the kingdom of Satan, and erecting upon its ruins the kingdom of Christ, the Church of the living God, the Pillar and the Ground of the Truth, built upon the foundation of the Apostles and Prophets, Jesus Christ, Himself, being the Chief Corner-Stone. The dwelling together of brethren in unity gives strength and beauty to the State, and, it is, under God, the safe-guard of every government. But where discord and disunion prevail, the perpetuity of the government is endangered. The people divided into factions, having no common interest, each endeavoring to advance individual party schemes, unsettling and distracting the minds of the masses, alluring them from their loyalty to the State, by clamorously pretending to advocate the cause of civil liberty, when, at the same time, their chief and only objects are, the advancement of their individual party interests, and the successful accomplishment of their selfish designs, scattering the seeds of discord and disaffection among brethren and friends, arraying brother against brother and friend against friend in an unnatural and bloody conflict, sapping the very foundation of the State, and dividing the government against itself and causing it to fall into irrecoverable ruin.

This is no fancied picture that I have drawn. What is here mentioned has occurred in every nation and government where a want of unity has prevailed. Let us pray to Almighty God to give us grace to enable us to dwell together in unity, that no such page be written in our history.

Having been initiated into the philanthropic mysteries of Odd-Fellowship, which are founded on the immutable principles of "Friendship, Love and Truth," let us, with feelings, such as the present occasion is well calculated to inspire, give thanks to the great Dispenser of events, for the benefits we have received from His bountiful hand. Deeply sensible of the numberless mercies and great blessings so liberally and kindly bestowed upon us, by the beneficent, sovereign Ruler of the universe, with heartfelt love to Him, let us gratefully and reverently acknowledge our indebtedness to Him, and in evidence of our sincerity, devote the remainder of our days to His service, faithfully performing all our obligations and duties. By so doing, we may reasonably hope, and confidently pray, for the continuance of the smiles of bounteous Heaven upon our labors, and our humble efforts to do good, its choicest blessings to follow our endeavors to propagate the principles of "Friendship, Love and Truth, and the happy day will be hastened, when the mystic three links in the chain of Odd-Fellowship shall encircle the entire globe; and men of every nation and every clime shall acknowledge God as the Father of all the families and nations of the earth, and all mankind as brethren.

Behold, how pleasant it is for brethren to dwell together in unity. In order for brethren to dwell together in unity, pure and unalloyed friendship must exist among them. They must be indeed a band of brothers, having one common interest, which will show itself when a friend is most needed. God has implanted in the human breast, a warm, benevolent heart, a kind and tender sensibility, which, when they are cultivated, produce all those finer feelings, which dignify human nature and distinguish civilized man from the savage, prompting him to do good to his fellow-men whenever an opportunity presents itself; to promote, by every means in his power, consistent with right, his happiness and well being, his social, moral and political elevation. The cultivation of the intellectual powers, which produces a highly refined state of mind, and also the cultivation of the moral powers, which teaches us our duty to God and our fellow-man, or what Christianity requires us to do, has been instrumental in leading men to organize associations for benevolence, charity and mutual benefit for which the present is distinguished. Among the various associations which exist in the world, none has higher claims on the mind of the community than the Grand United Order of Odd-Fellows. The antiquity of its origin, its universality, and the high estimation in which the Order is held, on account of its benign and heavenly principles, by every intelligent community, render it worthy of the confidence of all who wish to aid in spreading the principles upon which this Order is based, Friendship, Love and Truth. It is a very great benefit to any young man to be attached to this Order. The advantages which young men derive from their connection with this Order, are numerous.

They are, thus, frequently brought into the company of those, whose age, intelligence and moral worth, will be a source of improvement to them, whose example, if followed, will make them useful and respectable members of society. They will be kept from those dens of pollution, those sinks of iniquity, those modern hells, where the worshipers of Bacchus assemble; whose chief delight is the frantic midnight revel, the intoxicating bowl, the bewitching game, the lewd, licentious jest, the horrifying, blasphemous curse, and everything that is base and demoralizing in its character and practice, through which, many unsuspecting young men, whose talents and abilities, intelligence and moral worth, would have secured to them the respect of the community, and rendered them useful in their day and generation, in search of pleasure, but seeking for it where it was not to be found, are following the fleeting shadow of the glittering tinsel, swiftly gliding down the stream of ruin and plunged headlong to destruction.

By connection with this and kindred associations, the finer feeling, the tender sensibilities in the human breast, are cultivated and strengthened, taste and desire created for everything that is ennobling in the character of man, meeting, as you sometimes will, in the councils of the Order, with men of rare talents, possessing great strength of natural understanding, well cultivated by study and observation, who have consecrated themselves to the service of God and humanity. Whilst listening to their soul-stirring appeals in behalf of humane and benevolent objects, the spirit which animates them, will find a response in your own bosom, and it will inspire you with the determination to go and do likewise.

My young brethren, be determined that your respective lodges shall be distinguished for the number of their virtuous and intelligent young men, and a strict observance of the laws, customs and usages of the Order. Its success and prosperity, and its perpetuity, imperatively demand it. Remember that of your own free will and accord you have been enrolled among its members. Forget not the promises you made at the altars of F., L. and T., but keep them inviolably and perform them faithfully.

This can be done only by adhering to the words of the text: "Behold, how sweet and pleasant it is for brethren to dwell together in unity!" United then as a band of brothers, for carrying out the principles of the Order, which are those recommended in the Gospel, and to which all true Christians must subscribe, we can, with humble confidence and trust, fall upon our knees, at the footstool of Divine Grace, and ask for Heaven's blessing and protection. But we must be of one heart and one mind; our prayers must ascend unitedly, to reach the propitious ear of the Majesty on high. All jarring, and discord, and disunion, and all those unholy passions, which sow strife, and destroy the peace of families and communities, must be forever banished from our midst. Then as humble followers of the Prince of Peace, the God of Peace will be with us.

Our fraternity has now become widely spread, our mystic chain nearly encircling the entire globe, embracing a majority of the most active and intelligent and useful men among us, those who have labored most assiduously for the moral, political and intellectual elevation of the people. With the elevation of such men, under the fostering care of Heaven, we shall succeed in diffusing the blessings which Odd-Fellowship is calculated to bestow. Brethren, what is our duty as Odd-Fellows?

It is to see that the principles of our fraternal Order are fully and thoroughly developed, and judiciously and zealously carried out. Our principles are on the broad basis of universal philanthropy; its fold is open to men of every creed; it opens its philanthropic arms and embraces men of every nation and every clime. Yet, we must be particular whom we admit to the privileges of membership. A cold-hearted, selfish being, whose chief object in uniting with the brotherhood would be, that he himself might be benefited, a man who has no heart to feel for the distresses of others, or who can gaze, unmoved, upon the sorrows of the widow, and the tears of the helpless orphan, is a very unfit person to be received into the ranks of Odd Fellowship. Such a man cannot be friendly to the fraternal principles of the Order, and, therefore, should not be admitted. On festive occasions, he would never be absent; but when called upon to perform his duty as a brother, he would never be found in his place. Perhaps he would aspire to the highest positions in the Order merely to show to the world, that these honors had been conferred upon him; forgetting that the emblems of the Order to which he may have attained, are not an evidence of his being a good and useful member, but simply show, that he ought to be. If his character and conduct be not in accordance with the honors conferred, those without the pale of the Order will readily make the discovery; and they will very justly conclude that on him, these honors have been very unworthily bestowed. The proper qualifications for membership are a good moral character, a cool head and a warm, benevolent heart; if the heart be touched with the genial influence of religion, so much the better brother he will make.

The three links in our mystic chain are Friendship, Love and Truth.

Friendship is the highest degree of intimacy, regard, attachment and affection that can exist among mortals. When pure and unalloyed; it spreads cheerfulness, pleasure and happiness throughout the family circle, or the brotherhood, producing among its members a spirit of mutual forbearance, a deep, heartfelt, lively interest in the welfare of each other, joy in each other's prosperity. This is indeed true friendship. Prosperity gains friends, but adversity tries them. When we are surrounded by everything which can make life and home agreeable, and abundantly supplied with all the necessaries of life and many of its luxuries, health, cheerfulness, and happiness seem to dwell beneath the roof, then within our happy home, may be found a large number of acquaintances, who style themselves our friends, freely partaking of our hospitality, as if they were actual members of the family. But, when prosperity gives way to adversity, and plenty, to poverty and pinching want, health and cheerfulness, to sickness and melancholy, the number rapidly decreases, our friends are few, and their visits, like those of angels, few and far between.

But among us, my brethren, this should not be so; in the time when sickness, or affliction, or calamity, or misfortune of any kind overtakes a brother, our friendship should continue as firm and unabated in adversity as in the days of prosperity, and should there be any difference, it should then shine forth in its brightest lustre; it should display itself in the faithful performance of all those obligations, which we voluntarily assumed at the altar, of F. L. and T. This would be the strongest evidence of the sincerity of our profession. Let it be remembered that among us, Friendship is something more than an empty name; it is a three-fold cord that is never to be broken; a living and abiding principle, which has its seat in the heart of the true Odd Fellow, continuing the same in prosperity and adversity, the first link in the mystic chain of Odd Fellowship begun on earth and ended in heaven.

Love is the second link in our mystic chain. This life-giving principle, this heaven-born spirit, should be cultivated in every heart until it glow with brotherly kindness, not only to the Fraternity, but to mankind generally. This virtue should exhibit itself in the deep interest manifested for the happiness and the welfare of the family, not only in providing them with a home, and necessary food and clothing, but with that which is of still greater importance, the cultivation of the immortal mind, the training of those little objects of united affection, those tender plants which we have received as a heritage from the Lord. It brought the Lord of glory from the celestial regions, to purchase man's redemption from sin and eternal death, and opened the kingdom to all believers. Love is the same as charity or benevolence. Where it exists in its purity and perfection, its genial influence produces in the heart those tender emotions which prompt us to do good, and to render assistance to those who stand in need of our kind offices. It gently lifts the voice of warning to those who have strayed from virtue's path, and endeavors to allure them back to that from which they have so unhappily strayed, where cleansed by its renovating influence from the stains of guilt and pollution, they are prepared to take their places as useful members of society.

Christian Love, leads us to the bedside of a sick brother, and prompts us to administer relief as long as there is a prospect or hope of recovery, at the same time pointing to the blessed Redeemer, the great Physician of souls, without whose blessing all remedies prove ineffectual, who alone can heal the maladies of the soul, give or renew his spiritual strength, fit and prepare him to dwell in the Celestial City, the inhabitants of which, never have occasion to complain of sickness or sorrow, but basking in the sunshine of the Redeemer's love, enjoy perpetual rest and felicity. Let us cultivate this divine principle until its influence is felt in every breast, and the world be forced to say, see how these Odd Fellows love one another.

The third link in our mystic chain is Truth. The ardent love of truth should be one of the distinguishing traits in the character of an Odd Fellow. It will make us hate dissimulation and every false way. It makes men honest and upright in all their dealings, and faithful in the performance of all their obligations and duties. It will cause him to reverence the Bible as the word of Truth, and while he traces on its sacred pages the account of the Creation and the fulfillment of His promise to a lost and ruined world, reflecting upon His great goodness, and the numerous favors and blessings received from His bountiful hand, he will be led to adore the God of goodness and Truth.

The mystic three links are the golden chain, which unites all true Odd Fellows in a bond of unity. The principle of which it is the representative had their origin in heaven, from whence all things that are good originate. It is, therefore, our duty to preserve them unsullied, and so transmit them to posterity. We must dwell together in unity in order to carry on the work we have to do. We must be united in heart and mind against everything which has a tendency to vice or immorality, and stand firmly on the side of God and right. We must love our country and be ready at any time to aid in its defence. We are to engage in moral conflict, with the immoral world, backed by the powers of darkness. Let us arm ourselves for the combat. We must be clad in the armor of the patriotic Christian Odd Fellow. That armor consists of the girdle of Truth, the breast-plate of Righteousness, the shield of Faith, the helmet of Salvation, and the sword of the Spirit, which is the word of God. Clad with this armor you have nothing to fear; having God and right on your side. Whilst I believe this united Order to be the best of all voluntary associations, I must urge you to seek admission into that Society which has higher claims upon your attention. In neglecting membership in this society, you endanger the salvation of your immortal soul; for out of it there is no promised salvation. That society is the blessed company of all faithful people. It is the society of which Christ is the Ruler and Head, which He purchased with His own precious blood. It is the city which hath foundations whose builder and maker is God. It is the Church of the Living God, the Pillar and Ground of the Truth. Brethren, you who have not yet become members of this society, let me urge you to do so without delay, for now is the accepted time and now is the day of salvation. Dwelling in the bonds of Christian unity on earth will fit you for the joys of Heaven. And when the gates of the Heavenly Jerusalem, shall be opened to receive that blessed company, who have washed their robes, and made them white in the blood of the Lamb, you will have your place among them and enter into the joy of your Lord.

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12,	"	**Whites,** too Profuse Periods	25
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21,	"	**Asthma,** oppressed Breathing	50
22,	"	**Ear Discharges,** impaired hearing	50
23,	"	**Scrofula,** enlarged glands, swellings	50
24,	"	**General** Debility, physical weakness	50
25,	"	**Dropsy,** and scanty Secretions	50
26,	"	**Sea-Sickness,** sickness from riding	50
27,	"	**Kidney-Disease,** Gravel	50
28,	"	**Nervous Debility, Seminal Emissions,** Involuntary Discharges	1 00
29,	"	**Sore Mouth,** Canker	50
30,	"	**Urinary Weakness,** wetting bed	50
31,	"	**Painful Periods,** with Spasms	50
32,	"	**Sufferings** at change of life	1 00
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34,	"	**Diphtheria,** ulcerated sore throat	50

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SERMON BY REV. JOHN PETERSON OF NEW YORK.

Before the Odd Fellows of Philadelphia. Delivered in Bethel Church, May 30th, 1869.

"Behold, how pleasant it is for brethren to dwell together in unity!"—Psalm cxxxiii.

This short and beautiful Psalm, from which my text is taken, was written by the Royal Psalmist, to recommend unity among the tribes of Israel, or for the celebration of it, after it had taken place. And, in the language of Bishop Patrick, it was as fitly used by the first Christians to express their joy for the blessed union of Jews and Gentiles, and may now serve the uses of all Christian societies, whose happiness lies in holy peace and concord. Regarding you as brethren, members of that great Fraternity, whose mystic three links have nearly encircled the globe, I ask your attention, whilst I endeavor with freedom and affection, to address you on a subject intimately connected with our present prosperity and future happiness. The subject is the importance of Unity among Brethren. Nothing either good, or great, can be carried forward or successfully accomplished without union. Wherever this life-giving principle is wanting, there prevails discord, anarchy, and confusion, and selfishness.

Having no common interest, each avails himself of every convenient opportunity to take the advantage of the other, thereby sowing the noxious seeds of enmity and discord among brethren, stirring up the worst feelings of unregenerate human nature, raising the voice and the arm of each man against his brother, and the arm and voice of his brother against him, in the most determined, bold and deadly opposition; making a cheerless desert of that, which might otherwise have been an earthly paradise, where brethren might dwell together in unity, in peace and happiness, giving us some idea, although but an imperfect one, of the condition of the blessed spirits in heaven. But where this life-giving, heavenly principle prevails, there peace and happiness dwell, in holy concord, animating the hearts of the brethren with Christian love, and inspiring them with holy zeal and perseverance in every good work. It is that which makes the Church fair as the moon, yet terrible as an army with banners. It is that which enables the faithful sons of the Church to battle successfully against her formidable enemies, the world, the flesh, and the devil, completely routing them, and destroying them, and destroying the kingdom of Satan, and erecting upon its ruins the kingdom of Christ, the Church of the living God, the Pillar and the Ground of the Truth, built upon the foundation of the Apostles and Prophets, Jesus Christ, Himself, being the Chief Corner-Stone. The dwelling together of brethren in unity gives strength and beauty to the State, and, it is, under God, the safe-guard of every government. But where discord and disunion prevail, the perpetuity of the government is endangered. The people divided into factions, having no common interest, each endeavoring to advance individual party schemes, unsettling and distracting the minds of the masses, alluring them from their loyalty to the State, by clamorously pretending to advocate the cause of civil liberty, when, at the same time, their chief and only objects are, the advancement of their individual party interests, and the successful accomplishment of their selfish designs, scattering the seeds of discord and disaffection among brethren and friends, arraying brother against brother and friend against friend in an unnatural and bloody conflict, sapping the very foundation of the State, and dividing the government against itself and causing it to fall into irrecoverable ruin.

This is no fancied picture that I have drawn. What is here mentioned has occurred in every nation and government where a want of unity has prevailed. Let us pray to Almighty God to give us grace to enable us to dwell together in unity, that no such page be written in our history.

Having been initiated into the philanthropic mysteries of Odd-Fellowship, which are founded on the immutable principles of "Friendship, Love and Truth," let us, with feelings, such as the present occasion is well calculated to inspire, give thanks to the great Dispenser of events, for the benefits we have received from His bountiful hand. Deeply sensible of the numberless mercies and great blessings so liberally and kindly bestowed upon us, by the beneficent, sovereign Ruler of the universe, with heartfelt love to Him, let us gratefully and reverently acknowledge our indebtedness to Him, and in evidence of our sincerity, devote the remainder of our days to His service, faithfully performing all our obligations and duties. By so doing, we may reasonably hope, and confidently pray, for the continuance of the smiles of bounteous Heaven upon our labors, and our humble efforts to do good, its choicest blessings to follow our endeavors to propagate the principles of "Friendship, Love and Truth, and the happy day will be hastened, when the mystic three links in the chain of Odd-Fellowship shall encircle the entire globe; and men of every nation and every clime shall acknowledge God as the Father of all the families and nations of the earth, and all mankind as brethren.

Behold, how pleasant it is for brethren to dwell together in unity. In order for brethren to dwell together in unity, pure and unalloyed friendship must exist among them. They must be indeed a band of brothers, having one common interest, which will show itself when a friend is most needed. God has implanted in the human breast, a warm, benevolent heart, a kind and tender sensibility, which, when they are cultivated, produce all those finer feelings, which dignify human nature and distinguish civilized man from the savage, prompting him to do good to his fellowman whenever an opportunity presents itself; to promote, by every means in his power, consistent with right, his happiness and well being, his social, moral and political elevation. The cultivation of the intellectual powers, which produces a highly refined state of mind, and also the cultivation of the moral powers, which teaches us our duty to God and our fellow-man, or what Christianity requires us to do, has been instrumental in leading men to organize associations for benevolence, charity and mutual benefit for which the present is distinguished. Among the various associations which exist in the world, none has higher claims on the mind of the community than the Grand United Order of Odd-Fellows. The antiquity of its origin, its universality, and the high estimation in which the Order is held, on account of its benign and heavenly principles, by every intelligent community, render it worthy of the confidence of all who wish to aid in spreading the principles upon which this Order is based, Friendship, Love and Truth. It is a very great benefit to any young man to be attached to this Order. The advantages which young men derive from their connection with this Order, are numerous.

They are, thus, frequently brought into the company of those, whose age, intelligence and moral worth, will be a source of improvement to them, whose example, if followed, will make them useful and respectable members of society. They will be kept from those dens of pollution, those sinks of iniquity, those modern hells, where the worshipers of Bacchus assemble; whose chief delight is the frantic midnight revel, the intoxicating bowl, the bewitching game, the lewd, licentious jest, the horrifying, blasphemous curse, and everything that is base and demoralizing in its character and practice, through which, many unsuspecting young men, whose talents and abilities, intelligence and moral worth, would have secured to them the respect of the community, and rendered them useful in their day and generation, in search of pleasure, but seeking for it where it was not to be found, are following the fleeting shadow of the glittering tinsel, swiftly gliding down the stream of ruin and plunged headlong to destruction.

By connection with this and kindred associations, the finer feeling, the tender sensibilities in the human breast, are cultivated and strengthened, taste and desire created for everything that is ennobling in the character of man, meeting, as you sometimes will, in the councils of the Order, with men of rare talents, possessing great strength of natural understanding, well cultivated by study and observation, who have consecrated themselves to the service of God and humanity. Whilst listening to their soul-stirring appeals in behalf of humane and benevolent objects, the spirit which animates them, will find a response in your own bosom, and it will inspire you with the determination to go and do likewise.

My young brethren, be determined that your respective lodges shall be distinguished for the number of their virtuous and intelligent young men, and a strict observance of the laws, customs and usages of the Order. Its success and prosperity, and its perpetuity, imperatively demand it. Remember that of your own free will and accord you have been enrolled among its members. Forget not the promises you made at the altars of F., L. and T., but keep them inviolably and perform them faithfully.

This can be done only by adhering to the words of the text: "Behold, how sweet and pleasant it is for brethren to dwell together in unity!" United then as a band of brothers, for carrying out the principles of the Order, which are those recommended in the Gospel, and to which all true Christians must subscribe, we can, with humble confidence and trust, fall upon our knees, at the footstool of Divine Grace, and ask for Heaven's blessing and protection. But we must be of one heart and one mind; our prayers must ascend unitedly, to reach the propitious ear of the Majesty on high. All jarring, and discord, and disunion, and all those unholy passions, which sow strife, and destroy the peace of families and communities, must be forever banished from our midst. Then as humble followers of the Prince of Peace, the God of Peace will be with us.

Our fraternity has now become widely spread, our mystic chain nearly encircling the entire globe, embracing a majority of the most active and intelligent and useful men among us, those who have labored most assiduously for the moral, political and intellectual elevation of the people. With the elevation of such men, under the fostering care of Heaven, we shall succeed in diffusing the blessings which Odd-Fellowship is calculated to bestow. Brethren, what is our duty as Odd-Fellows?

It is to see that the principles of our fraternal Order are fully and thoroughly developed, and judiciously and zealously carried out. Our principles are on the broad basis of universal philanthropy; its fold is open to men of every creed; it opens its philanthropic arms and embraces men of every nation and every clime. Yet, we must be particular whom we admit to the privileges of membership. A cold-hearted, selfish being, whose chief object in uniting with the brotherhood would be, that he himself might be benefited, a man who has no heart to feel for the distresses of others, or who can gaze, unmoved, upon the sorrows of the widow, and the tears of the helpless orphan, is a very unfit person to be received into the ranks of Odd Fellowship. Such a man cannot be friendly to the fraternal principles of the Order, and, therefore, should not be admitted. On festive occasions, he would never be absent; but when called upon to perform his duty as a brother, he would never be found in his place. Perhaps he would aspire to the highest positions in the Order merely to show to the world, that these honors had been conferred upon him; forgetting that the emblems of the Order to which he may have attained, are not an evidence of his being a good and useful member, but simply show, that he ought to be. If his character and conduct be not in accordance with the honors conferred, those without the pale of the Order will readily make the discovery; and they will very justly conclude that on him, these honors have been very unworthily bestowed. The proper qualifications for membership are a good moral character, a cool head and a warm, benevolent heart; if the heart be touched with the genial influence of religion, so much the better brother he will make.

The three links in our mystic chain are Friendship, Love and Truth.

Friendship is the highest degree of intimacy, regard, attachment and affection that can exist among mortals. When pure and unalloyed; it spreads cheerfulness, pleasure and happiness throughout the family circle, or the brotherhood, producing among its members a spirit of mutual forbearance, a deep, heartfelt, lively interest in the welfare of each other, joy in each other's prosperity. This is indeed true friendship. Prosperity gains friends, but adversity tries them. When we are surrounded by every thing which can make life and home agreeable, and abundantly supplied with all the necessaries of life and many of its luxuries, health, cheerfulness, and happiness seem to dwell beneath the roof, then within our happy home, may be found a large number of acquaintances, who style themselves our friends, freely partaking of our hospitality, as if they were actual members of the family. But, when prosperity gives way to adversity, and plenty, to poverty and pinching want, health and cheerfulness, to sickness and melancholy, the number rapidly decreases, our friends are few, and their visits, like those of angels, few and far between.

But among us, my brethren, this should not be so; in the time when sickness, or affliction, or calamity, or misfortune of any kind overtakes a brother, our friendship should continue as firm and unabated in adversity as in the days of prosperity, and should there be any difference, it should then shine forth in its brightest lustre; it should display itself in the faithful performance of all those obligations, which we voluntarily assumed at the altar, of F. L. and T. This would be the strongest evidence of the sincerity of our profession. Let it be remembered that among us, Friendship is something more than an empty name; it is a three-fold cord that is never to be broken; a living and abiding principle, which has its seat in the heart of the true Odd Fellow, continuing the same in prosperity and adversity, the first link in the mystic chain of Odd Fellowship begun on earth and ended in heaven.

Love is the second link in our mystic chain. This life giving principle, this heaven-born spirit, should be cultivated in every heart until it glow with brotherly kindness, not only to the Fraternity, but to mankind generally. This virtue should exhibit itself in the deep interest manifested for the happiness and the welfare of the family, not only in providing them with a home, and necessary food and clothing, but with that which is of still greater importance, the cultivation of the immortal mind, the training of those little objects of united affection, those tender plants which we have received as a heritage from the Lord. It brought the Lord of glory from the celestial regions, to purchase man's redemption from sin and eternal death, and opened the kingdom to all believers. Love is the same as charity or benevolence. Where it exists in its purity and perfection, its genial influence produces in the heart those tender emotions which prompt us to do good, and to render assistance to those who stand in need of our kind offices. It gently lifts the voice of warning to those who have strayed from virtue's path, and endeavors to allure them back to that from which they have so unhappily strayed, where cleansed by its renovating influence from the stains of guilt and pollution, they are prepared to take their places as useful members of society.

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THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD." PSALMS LXVIII. 31.

B. T. TANNER, *Editor.* } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, *General Book Steward.*

New Series, No. 3. PHILADELPHIA, JUNE 26, 1869. Vol. IX, No. 420.

Poetry.

For the Christian Recorder.

THE LESSON OF EASTER.

We bring fresh flowers for Easter morn,
And weave our garlands rare;
For songs of praise are on the breeze,
And worship in the air.

We go where blue-eyed violets wake,
After the wintry storm,—
We pluck the clustering, dewey rose,
Bright with the bloom of morn.

We seek the vale where lilies fair,
Their fragrance shed around;
For with these types of purity,
Christ's altar should be crowned.

Within the sanctuary's calm,
Glad angels seem to smile,—
And prayers too deep for utterance,
Gush from our souls the while.

O, golden sunshine of the sky!
O happy whispering birds,—
Whose lays suggest a glorious dawn,
In strains too sweet for words!

The brooks that slept so peacefully,
Beneath the spotless snow,
Have cast their icy garments off,
And leaping gaily go!

The flowers that from their dream awake,
Fanned by the young Spring's breath—
The fresh green grass,—the budding trees,
All tell us that from death,—

We too shall rise, as Christ has risen,
To radiance, peace and bliss!
Of all life's lessons, fraught with joy,
What brings more joy than this?

HENRIETTA.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAPTER XI.

"Is Minnie not well?" said Thomas Carpenter, entering one morning, the pleasant room, where Anna was labelling some preserves. "She seems to be so drooping, and scarcely eats anything."

"I don't know. I have not heard her complain; perhaps she is a little tired and jaded from her journey; and then I think she studies too much. She spends most of her time in her room, and since I think of it, she does appear more quiet than usual; but I have been so busy about my preserves that I have not noticed her particularly."

"Anna," said Thomas suddenly, after a moment's pause, "does thee think that there is any attachment between Louis and Minnie? He was very attentive to her when we were in Boston."

"Why, Thomas, I have never thought anything about it. Minnie always seems so much like a child that I never got her associated in my mind with courtship and marriage. I suppose I ought to though," said Anna, with the faintest sigh.

"Anna, I think that something is preying on that child's mind, and mother, thee knows that you women understand how to manage these matters better than we men do, and I wish thee would find out what is the matter with the child. Try to find out if there is anything between her and Louie, and if there is, by all means we must let her know about herself; it is a duty we owe her and him."

"Well, Thomas, if we must we must; but I shrink from it. Here she comes. Now I'll leave in a few minutes, and then thee can tell her; perhaps thee can do it better than I can."

"What makes thee look so serious?" said Thomas, as Minnie entered the room.

"Do I, father?"

"Yes, thee looks sober as a Judge. What has happened to disturb thee?"

"Nothing in particular; only I was down to Mr. Hickman's this morning, and they have a colored woman stopping with them. She is a very interesting and intelligent woman, and she was telling us part of her history, and it was very interesting, but, mother, I do think it is a dreadful thing to be a colored person in this country; how I should suffer if I knew that I was hated and despised for what I couldn't help. Oh, it must be dreadful to be colored."

"Oh, don't talk so, Minnie, God never makes any mistake."

"I know that, mother; but, mother, it must be hard to be forced to ride in smoking cars; to be insulted in the different thoroughfares of travel; to be denied access to public resorts in some places,—such as lectures, theatres, concerts, and even have a particular seat assigned in the churches, and sometimes feel that you were an object of pity to even your best friends. I know that Mrs. Heston felt so when she was telling her story, for when Mrs. Hickman said, 'Well, Sarah, I really pity you,' I saw her dark eyes flash, and she has really beautiful eyes, as she said, 'It is not pity we want, it is justice.'"

"In the first place, mother, she is a widow, with five children. She had six. One died in the army,—and she had some business in Washington connected with him. She says she was born in Virginia, and had one little girl there, but as she could not bear the idea of her child growing up in ignorance, she left the South and went to Albany. Her husband was a barber, and was doing a good business there. She was living in a very good neighborhood, and sent her child to the nearest district school.

"After her little girl had been there awhile, her teacher told her she must go home and not come there any more, and sent her mother a note; the child did not know what she had done; she had been attentive to her lessons, and had not behaved amiss, and she was puzzled to know why she was turned out of school.

"'Oh! I hated to tell Mrs. Heston,' said the teacher; 'but the child insisted, and I knew that it must come sooner or later. And so, said she, I told her it was because she was colored.'

"'Is that all.' Poor child, she didn't know, that, in that fact lay whole volumes of insult, outrage, and violence. I made up my mind, she continued, that I would leave the place, and when my husband came home, I said, 'Heston, let us leave this place; let us go farther west. I hear that we can have our child educated there, just the same as any other child.' At first my husband demurred, for we were doing a good business; but I said, let us go, if we have to live on potatoes and salt.

"'True, it was some pecuniary loss; but I never regretted it, although I have been pretty near the potatoes and salt. My husband died, but I kept my children together, and stood over the wash-tub day after day to keep them at school. My oldest daughter graduated at the High School, and was quite a favorite with the teachers. One term there was a vacancy in her room, caused by the resignation of one of the assistant teachers, and the first teacher had the privilege of selecting her assistants from the graduates of the High School, their appointment, of course, being subject to the decision of the Commissioner of Public Schools.

"'Her teacher having heard that she was connected by blood with one of the first families of Virginia, told the Commissioner that she had chosen as Assistant, a young lady of high qualifications, and as she understood, a descendant of Patrick Henry.

"'Ah, indeed,' said the Commissioner, 'I didn't know that we had one of that family among us. By all means employ her;' but as she was about to leave, she said: 'I forgot to tell you one thing, she is colored.'

"A sudden change came over him, and he said: 'Do you think I would have you walk down the street with a colored woman? Of course not. I'll never give my consent to *that*.' And there the matter ended. And then she made us feel so indignant when she told us that on her way to Washington to get her son's pension, she stopped in Philadelphia, and the conductor tried to make her leave the car, and because she would not, he ran the car off the track."

"Oh, father," said she, turning to Thomas, "how wicked and cruel this prejudice. Oh, how I should hate to be colored!"

Anna and Thomas exchanged mournful glances. Their hearts were too full; and as Minnie left the room, Thomas said, "Not now, Anna. Not just yet." And so Anna was permitted to return again to school with the secret untold.

[TO BE CONTINUED.]

Communications.

For the Christian Recorder.

TEXAS CORRESPONDENCE.

GALVESTON, TEXAS, May 18th, 1869.

EDITOR CHRISTIAN RECORDER—DEAR SIR: Your Journal comes hither laden with such ability in the advocacy of right, that as a co-worker, outside of Churchly or sectarian relations, I wish to add my meed in regard for your efforts. Laboring in the educational and political interests of the freed people of Texas for nearly three years, I am sensible of the aids extended and therefore turn to your Church with feelings of no little gratitude as an ally, earnest, zealous and faithful in the cause. Whatever of benefit I may have done or shall accomplish for my people in this State, your church has contributed in a great measure thereto in the inculcation of manly, self-reliant ideas and dissemination of the doctrines of justice and equality. In the beginning, as an organisation, your church was not as successful as it should have been, by want of judgment on the part of your accredited representative. This is the more to be regretted, as since then, the country has been in an unsafe condition for travel, and you preachers cannot go about as they could, under the administration of the lamented Gen. Charles Griffin. If two years ago, you had sent a proper agent, one professing ability to understand the importance of his mission, the A. M. E. would have been the dominant Methodist Church in the State.

Fortunately now, under the change of representatives accomplished by your last Conference, Galveston and the State at large is honored by the residence of an Elder, the Rev. Johnson Reed, in everywise worthy of your Church and the noble work you have in view. During Mr. Reed's residence here of five or six months, he has repaired and enlarged the church-edifice which before was in a very dilapidated condition; paid up an old debt on the property of $277; and made improvements amounting altogether to nearly $1500. So that now you possess church-property worth at least $8,000; handsome and commodious, a building situated on one of the finest streets of the city, and commends itself to the æsthetic tastes of the cultivated dwellers thereon. In this regard as in all others looking to the advancement of the people, Mr. Reed has evinced singular ability. The change of administration is so marked that one wonders why your church does not at all times through its Bishops exercise more care in the appointment of the Elders to important charges. Texas is a field rich with all the *material* for a vigorous ecclesiastical organization. With such a man as is the Rev. Johnson Reed for a visiting Elder—a man imbued with the purposes of your church; educated and active, exercising a rare mingling of administrative and executive qualities, there is no reason why the A. M. E. connexion should be dwarfed by any other ecclesiastical body in the State.

Encouraging as I do, the importance of your Church in all that tends to the advancement and prosperity of the colored citizens of the State and desirous as I am that you should succeed and maintain that equilibrium in our religious forces so necessary for the well-being of society; I would invoke from your Bishops and others in authority more care for the maintenance of your principles and the permanency of your institutions in Texas, than they have hitherto bestowed.

With the kindest feelings, yours,

G. T. R

GENERAL BOOK STEWARD'S VISITS AND APPOINTMENTS.

MR. EDITOR:—Dear brother, according to appointment, I arrived in Portsmouth, Va., Sunday morning, June 20th, and preached at 3 o'clock, P. M., in Immanuel A. M. E. Church, to a large and attentive audience, of which the Rev. W. D. W. Schureman is the worthy esteemed pastor. Bro. S. was called away by circumstances, which he could not otherwise control, as he had previously informed me would be the case, but he had so instructed his people that they gave me a cordial welcome, and creditably responded to the claims of the Book Concern, as the "Helpers' Column" will show.

The sultry heat of the day convinces me, very forcibly, that I am in some part of the "sunny South." Notwithstanding that, after the adjournment of services in Portsmouth, I came to Norfolk, and preached at 8 o'clock P. M., to another very large audience in St. John's chapel, of which the Rev. J. D. S. Hall is the able minister and faithful pastor. This church is much embarrassed in her finances, but necessary provision was made to aid the Book Concern, and the "Helpers' Column" will show how liberal was the response. Will not each minister and preacher in charge, throughout our wide-spread connection do likewise? Or will they not do more? Will they not set apart some favorable opportunity within the first three months of the annual Conference year to present the claims of the Book Concern; do all in their power to collect twenty-five cents from each member, and forward the same to the General Book Steward, per discipline? If the brethren would each and all do this, it would lessen the expense of the General Book Steward's travelling, and thereby a greater sum would be realized for the benefit of the Book Concern. And in a few months it would be disburdened of the heavy load of five thousand dollars now resting upon it. *Brethren let us work for it.*

I am happy to say, that in each place which I have visited, thus far, our subscribers for the *Christian Recorder* instead of being greatly dissatisfied because the size is a little diminished, rather commend the wisdom of thus economizing, so that they may obtain more original matter, receive the paper regularly, pay our debts and get on a surer basis.

No preventing Providence I shall preach at Georgetown, D. C., on next Sunday, the 27th inst., at 11 o'clock, A. M.; and should I get a favorable answer from Bro. Moore during the week, will be at Bethel Church, Baltimore, at night. Sunday, the 4th of July, in the morning, at Springtown, N. J., afternoon at Gouldtown and Bridgeton at nigh

THE CHRISTIAN RECORDER
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Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday June 26, 1869.

☞ The *Christian Recorder* has become small, that it may be large. Paradoxical though it seem, yet is it true. We give our readers more original matter *now*, than we did before. We have only cut off a few columns of advertisements which paid us nothing, and a page and a half of transferred matter. We now offer to our readers an original paper, and in the words of Bishop Payne, "We can now call it our paper, before we could not." Friends, brethren, our skies are brightening. Let all be hopeful.

☞ Under the caption, "The Colored Citizen ahead," friend Moore publisher of that journal says:

The *Christian Recorder* for June 12th comes to us with a new heading, and a reduction in size to about one half its former dimensions. * * * * * * * * But this change in the *Recorder* leaves the Citizen far ahead of any other paper, and it is our purpose in the future, as in the past, to keep it ahead in size, in the amount of matter especially adapted to the colored readers and in the amount of general miscellaneous reading.

Let us see. The columns of the *Citizen* and the *Recorder* are of equal length. Those of the *Recorder* one-fourth of an inch wider. In the issue of each on June 19, the *Recorder* contained fifteen and a half columns of original matter, fresh from our own pen, and the pens of our contributors. The *Citizen* contained four columns—perhaps five; or in other words the *Recorder* contained three times as much matter, "especially adapted to the colored readers," as the *Citizen*. Do friend Moore keep "ahead in the future as in the past." We feel compelled to quote from our Charleston cotemporary, and cry out, "one half (four-fifths) of the (Colored Citizen) is made up of stale news."

THE NAMES OF OUR MONITORS.

We differ from most, if not all, of our editorial *confreres*, and express regret that Secretary Borie should change the names of our monitors. They were Indian, and when that race shall have "gone the way of all the earth," their names in history would have been a constant reminder of their career. Surely thus much ought to be granted the aborigines of our country. Gen. Grant is reported to have excused himself for calling Joe. Johnston "General," by saying, "It is all that remains to him after four years of fighting." So say we of the Indian. His words and names will be all that will remain of him. Destitute of the Negro's vitality, he cannot stand up against the rough shock of the Saxon. The Pacific Railway will finish the sad job of his annihilation. In view of its speedy accomplishment we plead that the very remembrance of him be not effaced from the earth.

REV. JOHN TURNER.

This eminent member of the A. M E. Church has withdrawn, and united himself with the interests of the Congregationalists in Louisiana. We regret it exceedingly. We are not of the number who cry out, "O let him go, we can do without him." We are not of those who say, "Because we did not make him a Bishop he got angry and left." We think the withdrawal of such men ought to be pondered thoughtfully, dispassionately; and, if possible, we should stand ready to correct their unhappy occasion. A pressure is upon our Church, and every thoughtful man feels it. Under slavery, Bethel and Zion were the only outlets which the active spirits of our people had;—we speak comparatively. It is not so now. A premium is offered for Negro brain—*and Negro brain fluctuates as do the brains of others.* Like others, it seeks to do the best for itself, and the best for the world; and when men change their Church relationships, it is puerile to brand them as malcontents and money-seekers. But one thing is to save the A. M E. Church, *she must give evidence that it is to the intellectual and spiritual interest of all her people to stay at home.* Ask no man to stay for charity, be he layman or minister. Show him that it is the *best* for him to stay and he will stay. Show him not, and if he is worth anything, he will leave. Let our Church then rally as one man, and make it to the interest of all the people to come with us; for after all we do not know but God has so joined duty and interest together, that they ought never to be separated.

Rev. J. Payne, Protestant Episcopal Missionary Bishop to Liberia, Africa, is soon expected home. He has resigned his bishopric. He has resided in Africa over thirty years. His records show 643 confirmations and 25 ordinations. Thirty years on the west coast of Africa must make a return to America seem almost like a foretaste of heaven.—*Church Union, June 5.*

Let us dissect this precious little bit of editorial. What is its animus? Hatred to Africa—no, not exactly hatred, but rather a feeling that can better be described than defined, a feeling that prompts one to stand by and see his neighbor consumed in the flames rather than run the risk of burning his precious hands. We pronounce this feeling to be anti-christian. The heart that sanctions it has little of the Spirit of Christ. Africa compared to America is a Paradise, to what earth is when compared to Heaven, and yet Jesus came to the earth. We know the "Church Union" editor does not formally say, what we charge upon him, yet is the spirit of that and more seen in the above quotation. Prejudice to the Negro is likewise seen in it—a prejudice which says: "I suppose the Church must redeem the heathen millions of Africa, *but O! the cost.*" Of course it will cost my brother. No more however, than it cost the Apostles and early Christians to redeem Europe. Even an African sun, is not as hot as the glowing stake; nor the fever it kindles, as certain death as the caged beast. They who went to redeem Europe fell into the hands of men, they who go to redeem Africa fall into the hands of God. An old saint once said: "Let me fall now into the hand of the Lord; for very great are his mercies, but let me not fall into the hand of man."

We utter our protest against even an indirect ostracism of Africa. Her cry to the Christian nations, to whom she has so largely ministered, must be heard—her claims must be acknowledged. Whatever be the price of her redemption, it must be paid. It is heresy to say that God will require more to save the black race, than He did to save the white race. Costs it more, then is the Black race the superior of the two, for God is not unjust. If merchants can live and thrive in Africa, so can missionaries; if gold is to be gained, so are minds; if diamonds, so are souls. Which is the greater? For which should the highest price be paid? Shall the merchant have more faith in Mammon, than the missionary has in God?

Let the Christians of our country, and especially those of the *African* M. E. Church answer these questions, and hasten to the rescue—*and let the editor of the "Church Union" cease to magnify the cost of her redemption.*

A. M. E. CHURCH NEWS.

Rev. John Spriggs writes from Newbern, S. C.:—"We have a revival here now. From thirty to forty at the altar every night. Things are beginning to look bright in this portion of the vineyard."

Rev. Jas. T. Baker, of St. Matthew's, S C., writes:—"I am still holding up the flag of the A. M. E. Church, in this part of the land. I have great opposition, the Baptists on one side, and the M E. Church (North), and the M. E. Church (South) on the other. But God is still on my side. We have just finished our second quarterly Conference. Our Presiding Elder, Rev. Mr. B. Saulters was with us. A deep impression was made. Thirty-one joined Church."

Rev. Charles L. Bradwell writes from Columbia, Ga.:—

"I wish to communicate to your valuable paper, information which will gladden the hearts of your many readers. The last annual Conference assigned me to duty at this post, as pastor. The congregation is large, the communicants, good substantial Christians. With such support, I saw a prospect of doing much good.

The work of goodness is not confined to the pulpit alone, to secure the good will of both races, so as to advance the cause of the blessed Redeemer. I have been successful in the great work of peace, and love and redemption. To God be the glory!

God's Spirit is at work. God's people are at work. Methodism is at work, and our hopes are full. We are holding a protracted meeting, and numbers are imploring the forgiveness of God through the medium of sincere repentance. We ask the prayers of God's people to assist us in the good work. We have sin to fight in every form, ungoversable passions to control and temptations to resist, presented in so many alluring shapes that our colored race have severe trials to endure.

"To bring their way to heaven."

But God is showering his blessings upon us. Christians of both races are at work in the great cause of goodness,

"And love to one another."

All are God's children who love and serve Him."

Rev. Godfrey B. Taylor writes, Selma, Ala.:—"I have held my quarterly meeting Conference at Columbiana. The good Lord met with us, and blessed the people. When I opened the door of the Church, 27 members, 7 preachers and 3 exhorters, joined from M. E. Church, South, and they are still coming. At Montevallo we had crowds to meet us, some came 25 miles to see a black elder. Here I received 40 members and 10 preachers. At Rockville I received 25 members, 20 probationers, and I preacher. Our work is spreading. The people are poor, but they are working."

Miscellaneous.

For the Christian Recorder.

SOUTH CAROLINA CORRESPONDENCE.

Georgetown, S. C., May 20, 1869.

Mr. Editor:—It is not often that I avail myself of the privilege of writing a little for the columns of the *Recorder*, but I am tempted beyond resistance to make this one of the occasions when I shall do so, for the purpose of giving you an account of the visit of Rev. Bishop J. M. Brown to this place. He was long expected, anxiously looked for, and talked about for some time, and on one occasion, in June last, when he was certainly expected beyond any peradventure—but was prevented by unforeseen circumstances over which he had no control—there was quite a gathering, including many from the surroundings, to attend services over which the Bishop was expected to preside; but, of course, they were disappointed, and these good Christian virtues—*hope* and *patience*—were again brought into requisition. Another appointment was subsequently made, and the Bishop came, accompanied by Moses Saulters. And on Sunday morning, the 2d of May, he entered the pulpit of Rev. A. T. Carr, who introduced the Bishop in the following words: "My congregation, I have much pleasure in introducing to you Rev. Bishop J. M. Brown, of the A. M. E. Church." The Bishop arose, and if the countenances depicted anything, he had the heartfelt and pious greetings of all he surveyed. After the usual preliminary exercises, he selected his text from Eph. ii. 19–20, and preached an able and instructive discourse, which implanted him at once in the hearts and memories of his hearers. Acting upon the principle that it is the *lightning*, and not the *thunder*, that strikes, he seems to rely more particularly upon his brain than upon his lungs, as a medium, through which to reach the hearts of his hearers. No flowing rhetoric or idle gesticulations characterize his discourse, but, as an earnest, humble expounder of God's Word, he appeals rather to the reason than to the passions of men.

Monday, 3d—It was arranged to have the Sabbath-school exhibition, which marked one of the most pleasing incidents of the Bishop's visit; parents and children, teachers and friends, came out *en masse*, well girded up for the occasion; and the good order and behaviour throughout of these little wards of the Church, and the very systematic manner in which they went through the several exercises, bespoke a long and careful training, which reflects much credit on the efficiency of the gentlemanly Superintendent, Mr. Henry McD. Hales, as also on the teachers, among whom Miss Josephine Lessene, Mrs. Laura Bawley, Miss Rosaltha Baxter and Mrs. Hurtentia Jones are worthy of honorable mention. The Sabbath-school airs, sung by the teachers and children, were of the most chaste and beautiful selection, and as the result of long practising, they were all sung in excellent time. Forsooth, it made one feel transplanted to some ethereal abode, as their lively young voices rang out the very popular and beautiful air:

"Shall we gather by the river," etc.

After the exercises were concluded, addresses were delivered by Bishop Brown, Rev. Moses Saulters, W. H. Jones, Jr., and Hon. J. H. Rainey. Their remarks were well timed, and elicited much commendation from all who heard them.

Tuesday, 4th.—This morning Rev. A. T. Carr had a hack in readiness, and himself and others accompanied the Bishop to the Sampat Mission, (a portion of Rev. Carr's work,) arriving at Sessionsville they were met by Rev. Phillip Heartly and a large portion of his congregation, who were advised of their coming and made ready to receive them. It was a visit of no small import to Rev. Heartly and his people, inasmuch as their new church was to be dedicated by their beloved Bishop. The occasion passed off pleasantly, after which the Bishop and his party returned to Georgetown the same evening and held a spirited union class meeting, which made the dry bones of the valley rattle in the ears, and to the consciences of many.

Wednesday, 5th.—If the Bishop came here with any idea of enjoying retirement from his arduous duties—spend a pleasant and quiet week with Rev. Carr at his rural home, where the screech owls and the whip-poor-wills are supposed to be the most notable of its inhabitants, and then with mind and body well rested take his leave for *other* fields of labor he was certainly mistaken. Rev. Carr is no drone in the hive of busy life, his very name is a synonym of work, and he views everybody from his own standpoint, hence to go over his work it was necessary that the Bishop devote every moment of time to business of the church; dinners and tea parties were proposed in vain, but he had no time to loiter around festal boards—the fact is the Bishop did not reckon on his host when he came to Georgetown—he was besieged on every hand by the demands of Church as well as the social claims of society. This morning the beautiful yacht Norma was awaiting the Bishop and a party of ladies and gentlemen who were to accompany him as far as Hagley's, ten miles up the Waccamaw river, and after a pleasant sail, and the baskets of the ladies were all thoroughly inspected, we arrived at our destination, where the Rev. Saby Green and his entire congregation were waiting to receive the Bishop, a procession was formed and they marched a short distance to a fine Gothic church. This edifice was built by the Hon. P. C. J. Weston, on his own place, for an Episcopal minister, Rev. Mr. Glennie, and has an elegant spire in which stands a clock, recording accurately every moment of time; it is now the property of the A. M. E. Church, under the ministerial care of Rev. Saby Green; the Bishop preached and remained here all night.

Thursday Morning, 6th.—Leave Hagley for Cannowayborough, forty miles higher up the Waccamaw river, where he again preached to a large and attentive congregation, and after spending Thursday and Friday, at night he took leave of the good people of the borough, and departed on

Saturday Morning, 7th, for Bucksville Circuit Mission, where he arrived the same afternoon, and allowed a breathing spell until

Sunday Morning, 8th, when he preached and dedicated a fine church, which like the one at Hagley, had also an excellent steeple and bell; the Lord's Supper was administered on this occasion, as was the case at all points visited by the Bishop; this much being done, and a good dinner enjoyed, the same evening the Bishop and his retinue, like birds on the wing, were off for another point known as Laurel Hill, where they arrived too late to hold meeting. On

Monday Morning, 10th, at 7 A. M, there was a large congregation awaiting his Reverence, to whom he preached a lively sermon, notwithstanding he has been laboring for several days incessantly, and after having the additional task imposed upon him, of shaking hands with all present, their faces were turned homeward (Georgetown), to which place they arrived at about 5 o'clock, the same afternoon. But the Bishop's work was not done yet; he had an engagement with the Sabbath-school children who were having a grand *pic nic* to-day and of course he had to give them a good-bye speech. And the anniversary of the Young Men's Enterprise Association, he was invited there and requested to speak. And again he had to attend services this evening, preached, baptized two children and ordained a deacon.

Thursday, 11th.—At an early hour this morning, Bishop Brown hastened off, taking a hack to the railroad junction, in order that he might reach Florida by the following Sabbath. Rev. Carr and others accompanied him as far as Charleston. E C. R.

THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD." PSALMS LXVIII 31.

B. T. TANNER, *Editor.* } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD,* *General Book Steward.*

New Series, No. 4. PHILADELPHIA, JULY 3, 1869. Vol. IX, No. 421.

Poetry.

For the Christian Recorder.

A LAKE SCENE.

Grand, solemn old mountains in verdure robes clad,
  Majestic uprear to the sunset their peaks;
And nestled among them the wavy lake lies,
  While sleep its blue waters mysteriously seeks.
Naught troubles its slumbers, save when the night breeze
  Comes floating along with its ever-sad sigh—
To answer the nightingale, warbling alone,
  Whose sorrowful cadence is echoing by.

Tall willows are leaning the dimpled bank o'er,
  To fan the soft branches which cling to their feet;
And from the far woods, on the gentle gale borne,
  Comes the odor of jessamines soothing and sweet.
Bright clondlets of crimson, and violet, and gold,
  Are seeking their images down in the stream—
And bathed in their blushes, the snowy swans glide
  Like innocence's prayer, or like purity's dream.

The rustic old bridge where bright wild-flowers droop,
  Throws over the lake its protecting embrace;
Half-hid 'mid the blossoms, a fair maiden rests—
  On whose brow care and sadness have both left their trace.
Her dreamy eyes wistfully gaze in the depths,
  While gently her fingers dark ivy leaves twine;
And far through the silence an olden lay floats,
  Half-simple, half-sorrowful, somewhat divine.

How often we wander when earth-trials warp,
  To bury our griefs in some silvery stream;
To quiet our hearts with some wierd, olden lay,
  And catch from the sunset a glorious gleam.
O peace-speaking lakelet, fling round us sweet balm,
  Like that which upon thy blue waters it cast,
To soothe us in sorrow, and hush our unrest,
  Till life with its burden of myst'ry be past.

Henrietta.

Original Story.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

Chapter XI.

"Minnie, darling, what are you doing? moping as usual over your books? Come, it is Saturday morning, and you have worked hard enough for one week; got all good marks; so now just put up that Virgil, and come go out with me."

"Where do you wish to go?" said Minnie, to her light-hearted friend, Carrie Wise.

"I want to go out shopping. Pa has just sent me twenty dollars, and you know a girl and her money are soon parted."

"What do you wish to get?"

"Well, I want a pair of gloves, some worsted to match this fringe, and a lot of things. Come, won't you go?"

"Oh, I don't know, I didn't intend going out this morning."

"Well, never mind if you didn't, just say you will go. Where's your hat and mantle?" said Carrie, going to her wardrobe.

"Well, just wait till I fix my hair; it won't take long."

"Oh, Minnie, do let me fix it for you! If ever I have to work for my living, I shall be a hair-dresser. I believe it is the only thing that I have any talent for."

"What an idea! But do, Minnie, won't you, let me arrange your hair? You always wear it so plain, and I do believe it would curl beautifully. May I, Minnie?"

"Why yes."

So Carrie sat down, and in a short time, she had beautifully arranged Minnie's hair with a profusion of curls.

"Do you know what I was thinking? said Carrie, gazing admiringly upon her friend. "You look so much like a picture I have seen of yours in your father's album. He was showing me a number of pictures which represent you at different ages, and the one I refer to, he said was our Minnie when she was five years old. Now let me put on your hat. And let me kiss you for you look so pretty?"

"Oh, Carrie, what an idea! You are so full of nonsense. Which way will we go first?"

"First down to Carruther's. I saw a beautiful collar there I liked so much; and then let us go down to Mrs. Bargnay's. I want to show you a love of a bonnet, one of the sweetest little things in ribbon, lace, and flowers I ever saw."

Equipped for the journey the two friends sauntered down the street; as they were coming out of a store, Carrie stopped a moment to speak to a very dear friend of her mother's, and Minnie passed on.

As she went slowly on, loitering for her friend, she saw a woman approaching her from the opposite side of the street. There was something in her look and manner which arrested the attention of Minnie. She was a tall, slender woman about thirty five years old, with a pale, care-worn face—a face which told that sorrow had pressed her more than years. A few threads of silver mingled with the wealth of her raven hair, and her face, though wearing a sad and weary expression, still showed traces of great beauty.

As soon as her eyes fell on Minnie, she raised her hands in sudden wonder, and clasping her in her arms, exclaimed: "Heaven is merciful! I have found you, at last, my dear, darling, long-lost child. Minnie, is this you, and have I found you at last?"

Minnie trembled from head to foot; a deadly pallor overspread her cheek, and she stood still as if rooted to the ground in silent amazement, while the woman stood anxiously watching her as if her future were hanging on the decision of her lips.

"Who are you? and where did you come from?" said Minnie, as soon as she gained her breath.

"I came from Louisiana. Oh, I can't be mistaken. I have longed for you, and prayed for you, and now I have found you."

Just then, Carrie, who had finished speaking with her friend, seeing Minnie and the strange woman talking together, exclaimed, "What is the matter?"

Noticing the agitation of her friend, "Who is this woman, and what has she said to you?"

"She says that she is my mother, my long-lost mother."

"Why, Minnie, what nonsense! She can't be your mother. Why don't you see she is colored?"

"Where do you live?" said Minnie, without appearing to notice the words of Carrie.

"I don't live anywhere. I just came here yesterday with some of the Union soldiers."

"Come with me then, and I will show you a place to stop."

"Why, Minnie, you are not going to walk down the street with that Nig—colored woman; if you are, please excuse me. My business calls me another way."

And without any more ceremony Carrie and Minnie parted. Silently she walked by the side of the stranger, a thousand thoughts revolving through her mind. Was this the solution of the mystery which enshrouded her young life? Did she indeed belong to that doomed and hated race, and must she share the cruel treatment which bitter, relentless prejudice had assigned them?

Thomas Carpenter and Anna were stopping in P., at the house of relatives who knew Minnie's history, but who had never made any difference in their treatment of her on that account.

"Is father and mother at home?" said Minnie to the servant, who opened the door. She answered in the affirmative.

"Tell them to come into the parlor, they are wanted immediately."

"Sit down," said Minnie to the stranger, handing her a chair, "and wait till father comes."

Anna and Thomas soon entered the room, and Minnie approaching them said, "Father, this woman met me on the street to day, and says she is my mother. You know all about my history. Tell me if there is any truth in this story."

"I don't know, Minnie, I never saw thy mother."

"But question her, father, and see if there is any truth in what she says; but tell me first, father, am I white or colored?"

"Minnie, I believe there is a small portion of colored blood in thy veins."

"It is enough," said Minnie, drawing closer to the strange woman. "What makes you think that I am your child?"

"By this," said she, taking a miniature from her bosom. "By this, which I carried next to my heart for more than twelve years, and never have been without it a single day or night."

Thomas looked upon the miniature; it was an exact likeness of Minnie when she first came to them, and although she had grown and changed since the likeness was taken, there was too close a resemblance between it and one which had been taken soon after she came, for him to doubt that Minnie was the original of that likeness.

Thomas questioned the woman very closely, but her history and narrative corresponded so well with what he had heard of Minnie's mother, that he could not for a moment doubt that this was she, and as such he was willing to give her the shelter of his home, till he could make other arrangements.

"But why," said Anna, somewhat grieved at the shock, that Minnie had received, "did thee startle her by so suddenly claiming her in the street? Would it not have been better for thee to have waited and found out where she lived, and then discovered thyself to her?"

"I 'spect it would, 'Mam," said Ellen, very meekly and sorrowfully, "but when I saw her and heard the young lady say, Minnie, wait a minute, I forgot everything but that this was my long-lost child. I am sorry if I did any harm, but I was so glad I could not help it. My heart was so hungry for my child."

"Yes, yes," said Anna sadly, "I understand thee; it was the voice of nature."

Minnie was too nervous and excited to return to her school that day; the next morning she had a very high fever, and Thomas concluded it would be better to take her home and have her mother accompany her.

And so on Monday morning Anna and Thomas left P., taking Minnie and her mother along.

Once again in her pleasant home, surrounded by the tenderest care (for her mother watched over her with the utmost solicitude) the violence of her fever abated, but it was succeeded by a low nervous affection which while it produced no pain yet it slowly unstrung her vitality.

Ellen hovered around her pillow as if she begrudged every moment that called her from her daughter's side, and never seemed so well contented as when she was performing for her some office of love and tenderness. A skillful nurse, she knew how to prepare the most delicate viands to tempt the failing appetite, and she had the exquisite pleasure of seeing her care and attention rewarded by the returning health and strength of her child.

One morning as she grew stronger, and was able to sit in her chair, she turned her eyes tenderly towards Ellen and said, "Mother, come and sit near me and let me hold your hand."

"Mother," Oh how welcome was that word. Ellen's eyes filled with sudden tears.

"Mother," she said, "It comes back to me like a dream. I have a faint recollection of having seen you before, but it is so long I can scarcely remember it. Tell me all about myself and how I came to leave you. I always thought that there was some mystery about me, but I never knew what it was before, but now I understand it."

"Darling," said the mother, "you had better wait till you get a little stronger, and then I will tell you all."

"Very well," said Minnie, "you have been so good to me and I am beginning to love you so much."

It was touching to see the ripening love between those two long-suffering ones. Ellen would comb Minnie's hair, and do for her every office in her power. Still Minnie continued feeble. The suffering occasioned by her refusal of Lewis; the hard study and deep excitement through which she had passed told sadly upon her constitution; but she was young, and having a large share of recuperative power she slowly came back to health and strength, and when the spring opened Thomas decided that she should return again to her school in P.

For the Christian Recorder.

LETTER FROM MACON, GA.

Bro. Tanner:—D. W. Moore writes from Baltimore "to encourage our ministers," that his church collected the enormous sum of *four hundred and two* dollars in one day. Now, sir, since last February, we have collected here in Macon about $2,800, and collected on last Sunday, June 13th, the sum of $560.75. Yet there is not a member of our church worth over $4,000, and the great mass are laborers by the day, week or month.

Don't crow yet Bro. Moore, we are building a mammoth "Bethel" in Macon, and I think we can answer you in as good as you send. T. G. Steward.

WORDS OF CHEER.

"Pleased with your new dress. I am with you and your new colleague."

H. J. Young.

"I am pleased with the new form of the "Recorder." I can now call it our paper. Before I could not. I can now feel proud of it. Before I could not. I can now take a lively interest in it. Before I could not."

Bishop Payne.

(The Bishop's remarks will be better understood when we explain, that he was always opposed to the use of transfer matter, of which the 3d and 4th page of our paper was always filled. His judgment was the unanimous judgment of *all* the thoughtful men in our Church. The one opinion was and is, that the A. M. E. Church has within herself, sufficient mental culture to make a *whole* paper, and not only a half. The *Recorder* as it now is, is the work of our Church.—Ed.)

"I am much pleased with the paper in its new form. I think it will live and prosper. You may expect my help, and the help of my church just as far as I can exert any influence." J. M. Williams.

"Highly pleased with the change, and doubt not it will call around it, the help of all our church." Lewis S. Lewis.

"We hail this change in the *Recorder*, as the most significant move for success which has been made for ten years."

Missionary Record.

The heart of a sinner is as naturally indisposed to come to Christ, as the wood which Elijah laid in order upon the altar was to catch fire, when he had poured so much water upon it, as did not only wet the wood, but also filled up the trench round.

THE CHRISTIAN RECORDER

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One square (ten lines space) one year	25 00
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Ten lines never constitute space.

The Christian Recorder.

Philadelphia, Saturday July 3, 1869.

☞ The Anti-Slavery Standard correspondent in Washington pitches into Judge Chase and Horace Greeley, because of their action toward Virginia and the forthcoming election. He argues that the policy pursued by them would tend to put the Virginia loyalists under foot.

☞ The Bricklayers' Union of Washington have expelled from that association six men who refused to stop work at the navy yard, in that city, because two colored men were employed therein on an equal footing with the whites. One of the six, Thomas Mahoney, writes a manly protest against the proscriptive action of the Union.

☞ The Medical Society of Washington it seems has not yet been "reconstructed." It refuses admission and membership to Dr. Charles B. Purvis, and Dr. Augusta, regularly licensed physician, simply on the ground of complexional difference. Its doors will have to swing wide open sooner or later—the sooner the more creditable to the members of the Society.

☞ Our old friend, T. Morris Chester, Esq, of Harrisburg, Pa., is *Nonizing* quite extensively in Europe. In Frankfort, Germany, he was recently the guest of the Democratic Union, composed mainly of German nobleman. He was toasted as the "Black Guest," and he responded in a speech, we are told, that brought "down the house."

☞ The New York Herald surrenders as calmly to fate as a romping, vicious child does to sleep, after a day of mischief and strife. Its fight against the equal rights of man has been long, bitter and malignant. We have often thought if Satan had an organ on the earth, it was the Herald; for really it seemed often to act from pure diabolism. But it surrenders, and in a late article on the XVth Amendment, predicts that by December next, impartial suffrage will be recognized throughout the nation. If sincere, Mr. Bennett must feel very bad at beholding his life spent for naught.

☞ Let every African Methodist ponder upon these truths:

(a) Before the war we had the whole Negro field to ourselves. Not a single Christian organization in the land cared for us or our people. They were rather anxious that we only should cultivate that field.

(b) Now every Church in the land is insisting on cultivating this same field, while gangs of them, like honest laborers, are coming with hoes, shovels, ploughs, even all the paraphernalia of labor, and they threaten to take the job out of our hand.

(c) In view of these facts, will not every African Methodist awake, and he about his Master's work?

☞ Mr. George Downing is commanded in *The Newport Daily News* as a fit person for Collector of Customs at that port. We volunteer an indorsement of all that can be said in favor of Mr. Downing's fitness for the post, and then add our hope that he will not be appointed, or, if appointed, will not accept. Mr. Downing knows enough to keep a hotel, and of course needs no office."—*N. Y. Tribune.*

We know not whether Horace Greeley writes or endorses all the brief editorial opinions which appear from time to time in the *Tribune*. If he does, we fear the philosopher is becoming quite conservative, and we venture to predict that in less than half a score years he will be ranked with those who believe that this is a White Man's country and government. Mr. Downing has fitness for the post, yet he does not need it! What heasonne of Il. G.'s maxim, a thousand times enunciated: "Let the office seek the man, and not the man the office?"

☞ The lecture of Mrs Harper at Bethel church, on Thursday evening, June 24th, was a rich treat to all who heard it. She handled her subject "Our part in Civilization," in a masterly way. We have not heard truths so literally jammed together for a long time. Would that Bethel had been packed with our young men and young women, and old ones too. As a lecturer, Mrs. Harper stands among her colored sisters, as Saul stood among his brethren. The press of the country does well when it points to her as our Anna Dickinson. We clip the following from the Philadelphia *North American:*

"She received the closest attention, and the hearty and frequent applause proved her thoroughly appreciated. She is certainly gifted with the power of oratory. Several critics pronounce her equal to Miss Dickinson, while some give her the cradle in point of merit when it comes to speaking upon the highest mural and spiritual plane. She has less force, perhaps, in depicting a battle scene, but in describing those trials which only her race have endured, she is unequalled."

WERE TO THE FIFTEENTH AMENDMENT.

Were not the most certain (apparently) of human events liable to failure we might commence our hallelujah over the passage of the 15th amendment. Already have the following States ratified this Constitutional leveler—no not leveler, but upliter; for it pulls not the white man down, but lifts the black one up:

Missouri, Kansas, North Carolina, West Virginia, Massachusetts, Wisconsin, Maine, Louisiana, Michigan, South Carolina, Pennsylvania, New York, Alabama, Florida, Illinois, Minnesota, Iowa, Nebraska, Arkansas, Nevada, Connecticut, Indiana, Rhode Island.

With the addition of Virginia, Mississippi, and Texas, which are bound to ratify in the interest of their Reconstruction; the grand work will be accomplished, and our Government begin anew a higher and better life. To which DELAWARE alone says nay. Why not take that little spot of autochthonian soil and hitch it on to Pennsylvania? It might possibly become a fifth rate country within the next fifty years. Let the experiment be tried.

OUR JUBILEE: WHAT SHALL IT BE?

Under the inspiration of Professor Gilmore, the nation has celebrated the return of peace, by a Concert which has astonished the world. It was fitting that some such demonstration be made. Few nations ever had such ample occasion to put their harps in tune, and strike with fingers inspired from on high. They have done it, and in a way, too, that was purely American. None other than a Yankee's brain could ever have conceived a concert like to that recently held in Boston. But our white fellow-citizens have struck their notes of joy too soon for us. Their watching, purchasing, is over. Ours is not, and will not be till it is announced that Article XV. has been ratified. With that announcement made, then indeed may we give our Peace Jubilee. Then indeed may peace have come? Ours was more than a war of cannon and musketry; nor will four years count up the length of its duration. Peace, indeed, came to the land, but not to us. Their cannon ceased to roar, but the thunder of ours was kept up; and will be till it is proclaimed by Secretary Fish that every American citizen has equal rights. The question is, How shall we celebrate our victory? Celebrate it we must. The occasion is too grand to let pass. Glorious are the memories of the old First of August; and we hail the newborn First of January with joy; but the day on which it is proclaimed that the XVth Amendment is ratified, that will be *the* day in the life of our people. Come when it may, as come it must, the redeemed Negroes of the Republic will strike the timbrels of joy, as they have never been struck since Miriam struck them on the banks of the Red Sea.

But how shall we celebrate our triumph?

BOOKS, PERIODICALS, &c.

"*The Dance of Modern Society,*" by W. C. Williams. Published by Oakley, Mason & Co., 21 Murray St. This little volume handles without gloves all admirers of the dance, especially the nominal Christian ones. It carries the "war right into Africa," and in the plainest and most positive language makes manifest its evil influence. In view of the fact that the author is human, we must be content to allow for a little egotism. We commend the work to our readers.

"*Galaxy*" for July, like a rich treasure box, has come to us. It is the first No of vol. 8, and consequently an excellent time to subscribe. Among the contents we found a chapter 1 of "Put Yourself in his Place," which we commend to our American Trades Unions. If they are not mindful they will make a Henry Little of young Douglas. Also "Our Pending Chinese Problem, The Home of Louis Philippe, The Last Chaplain in the History of the War," etc., etc. Sheldon & Co, 498 and 500 Broadway, N. Y., publishers. $4 per annum.

"*The Manufacturer and Builder.*" This monthly is a marvel of excellence, and of cheapness as well. The fact that such a magazine can possibly be printed and retailed for 15 cents is the highest compliment to the utility of our age. Will not all our southern brethren who shorn the plane, subscribe for this monthly? Western & Co., publishers, 37 Park Row, N. Y. $1 50 per annum.

"*The Eclectic Medical Journal of Pennsylvania,*" edited by John Buchanan, M. D. A fine journal, the regular perusal of which would save much pain and not a few lives. $2 per annum.

"*Guide to Holiness,*" published by W. C. Palmer, 14 Bible House, N. Y., comes to us with the usual amount of good spiritual food. $1 25 per annum.

"*The Little Corporal,*" A. L. Sewell & Co., Chicago, No. 4 P. O. Place, $1 per annum. Such is the excellence of this magazine that were its subscribers and readers allowed to vote on it, they would certainly go in for its promotion from the ranks of a Corporal to that of a full General.

"*Our School Day Visitor.*" This illustrated magazine, for young people, offers to its readers a varied quantity of matter, both useful and pleasant. The youth that succeeds in climbing up "Our Stairway," will have attained a respectable level. Daughaday & Becker, 424 Walnut street, Phila.

"*The New Eclectic Magazine,*" Turnbull & Murdoch, 54 Lexington street, Baltimore, $4 per annum. This magazine is the acknowledged organ of the late Confederate army, and the last two numbers have come to us with a rich variety of reading. We wish the New Eclectic great success, not only in the South but in the North, not only among white people but among black people. The sooner the whole country knows itself, and knows one another, the better.

"*Phrenological Journal,*" S. R. Wells, 389 Broadway, N. Y., $3 per annum. The July No. of this illustrated monthly abounds in the choicest reading, and a number of the finest engravings. That of Prof. Morse is a perfect gem of its kind. The press of the country have voted this journal to be a *household necessity.*

"*Peters' Musical Monthly*" comes regularly to hand. Each number sustains its high reputation as a first-class monthly. In all that pertains to the divine art it gives its readers a full share. We bespeak for it an extensive circulation among our amateurs. We have them, and by the score. In no science are they more so, as a people, more proficient. Let it be more and more enlivened by reading such journals as the one published by J. L. Peters, 198 Broadway, N. Y., box 5429.

"*Packard's Monthly,*" for July, contains most readable articles indeed. That by Olive Logan, "The Nude Woman Question," deserves to be put in tract form and circulated far and wide. If the Tract Society would send forth such as this instead of some of its sentimental trash, it might hope to stay the current of vice that threatens to inundate our land.

"*Women's Medical College of the N. Y. Infirmary.*" We have received the annual catalogue and announcement. In this College Elizabeth Blackwell, M. D., is Professor of Hygienic; Emily Blackwell, M. D., Professor of Obstetrics and Diseases of Women, Lucy M. Abbot, as assistant. Whoever does not rejoice at an institution like this—one has almost rushed on and made no say is a fool. The very idea of the whole medical profession being monopolized by men is horrible. A century hence men will stand aghast at it. Already in regard to practice of this noble degree the occasion of much of the social evil we see to-day. If this college is ready to receive colored ladies, which we doubt not, we wish it all imaginable success.

☞ Anything given to Jas. Green on behalf of Zion Mission we have no doubt will be truly expended. That weak point ought to receive the help of all our stronger churches.

A. M. E. CHURCH NEWS.

Rev. A. T. Carr, Georgetown, S. C., June 20, writes: "We closed on Monday evening, 14th instant, one of the most interesting meetings of modern times. Our altar was crowded from night to night, and also the afternoon prayer meeting with anxious inquirers after mercy. Twenty-six found deliverance from the bondage of sin, and forty-seven were added to the church. To God be all the praise."

Rev. N. B. King, Bellaire, Ohio, June 22, writes: "Our first quarterly meeting was held in Bellaire, commencing June 5th and continued till June 15th. We had a glorious time, the power of the blessed Saviour broke out in our midst and there were ten who united themselves to the church; nine of them professed to know God in the pardoning of their sins. I believe I never saw such a feeling manifested in as small a place. Hoping that you will lend me your prayers that God may still increase our number until every one is brought to know God, whom to know aright is life eternal."

Rev. G. W. Brodie, Raleigh, N. C., June 23, writes: "We have had a great revival in our churches, especially in Raleigh; over one hundred have embraced religion, and over that number still at the anxious seat. I have held the most of my quarterly meetings in my District, and I am pleased to say that we are succeeding well everywhere. I have found the whites remarkably kind, giving us the use of their chapels and court houses, where our buildings were too small for the occasion, for it is quite a curiosity to see a colored Presiding Elder. At our meetings some of the first white citizens have attended. We have a new house of worship to consecrate at Thomasville on the 3d Sabbath of July—bro. Lewis Gibson's point. Bro. S. B. Williams has recently bought, at Hillsboro, a splendid property from the Friends for $800. We are going ahead. I love my new work. Pray for me. I wish half a dozen Disciplines, the same of Hymn Books. Send them, I will forward the money. My kind regards to you and family, brother Stanford and family, and inquirers.

Wm. H. Wamsley, Burlington, N. J., writes: "I take this opportunity to inform the patrons of the *Christian Recorder* how we are getting along in the A. M. E. church in Burlington, N. J. We had a mortgage of about $40, on the ground connected with the church, which had run out, and for which we were threatened with the sale of the same. But owing to the providence of God, and the timely assistance of sisters Sereh Roberts and Mary Culton and others, in getting up a series of tableaux, the amount was raised, and accordingly the mortgage lifted. For which the trustees of the church return their thanks to the parties thus assisting.

There is yet, however, a debt of $750 due on the church, which debt, I think, with the efficient assistance of our present minister, bro. S. Watte, we will soon be able to cancel. I should have said in the foregoing report that the tableaux were conducted under the auspices of the Literary Association, which has been quite recently organized, and seems to be prospering finely, to whom we, also, feel much indebted for the above kindness rendered."

M. E. Bryant, Secretary of the Sunday-school, Opelika, Ala., writes: "Our beautiful and prosperous Sunday-school was established in 1864, by the Rev. R. B. Bailey, now Presiding Elder in this District—than whom there is not a more energetic, nor harder worker in the State. God has blessed us and his works, for when, in 1867, he established a church and Sunday-school here, we had no house or land, but were out of doors; but the sleepy people wakened up first; every man went to work hard, and thank God, to-day we have a house worth $800, a Sabbath school, numbering about 200; a library, with 300 books in it. And our present pastor is the Rev. L. Gardner, who is carrying on the work finely, and is much beloved by his congregation, and who does everything in his power for the welfare of his people.

And our motto is, knowledge!

—The friends of the Sabbath are not wanting in faith, but they are not to be blamed for the astonishment, with which they received the news of a spontaneous movement for Sabbath observance, in the very soul and centre of all violations of the Fourth Commandment, the *fons et origo malorum*, Paris itself. The facts are stated in another part of the paper, and are of a character greatly to encourage those who maintain that the Day of Rest is God's sacred ordinance for the real good of man. May we not hear of similar movements in the American counterparts of the French Capital—New Orleans and St. Louis,—now that the great exemplar of irreligion has shown the way?

Communications.

For the Christian Recorder.

LETTER FROM BOSTON.

Boston, June 28th, 1869.

DEAR RECORDER:—I have been desirous of sending you some tidings concerning the great Peace Jubilee of last week; but now that the implements of writing are before me, I realize, as I have not done before, how futile will be the attempt, for one might as well hope to describe the terrible grandeur of the roaring, seething Niagara, as to attempt to put upon paper the recollections of the week of music.

To commence with, just think of a building covering three and a half acres of land —500 feet long, 300 hundred feet wide, and nearly a hundred to its apex. Then put into this building a multitude of 50,000 human beings—an audience of 35,000, a chorus of 14,000, and an orchestra of 1,000, besides an organ possessing a grander volume of sound than the famous one in Henry Ward Beecher's church, Brooklyn, and you have the material aspect of the great Coliseum as it was last week. So far, so good. It is easy enough to talk of dimensions, of feet, and numbers, but how am I to tell you about the musical feature of the affair? Now, the cannot be traced, and sent away to Lyon in Philadelphia. There has been nothing approaching it in this or any other land. It was a magnificent success. But then you are anxious to know if so large a number of singers, and so many instruments, could be made to send forth their music in unison—on time? Yes, they did. No Oratorio of a hundred in your own Academy of Music ever sang more smoothly or in better time than the best in the Coliseum. They seemed to follow the *baton* of the conductor as if it had been a magic wand. How grandly the fine productions of the old masters rolled out upon us. Luther's "Strong Castle is the Lord," for instance, came floating to us as if from a rift in the clouds. There was very little light music introduced. Most of the selections were from the grand old masters of other days. Handel, Mendelssohn, Rossini, Luther, were the composers mostly sung from. Parepa and Adelaide Phillipps were the soloists. It was questionable with many whether one voice could fill so vast a space, but each of the ladies succeed, d in making themselves heard to the uttermost part of the building. I suppose neither of them ever received such an ovation as they did at the close of their selections. Parepa sang the Aria, *Robert toi qui jaime* of Meyerbeer. Miss Phillips sang an Aria from Mozart.

It was really worth a thousand miles journey to have been present at this Peace Jubilee. There is such an inspiration in music, and, as I sat there and listened to the grand choruses, "The Heavens are telling," "The marvelous work," "The glory of the Lord," my heart welled within me until I felt forgiveness toward all men, and wished that the winds would waft their strains of peace abroad, aye, even until it reached the cannibals and heathen of the South, and that those whose hands have so long been wet with blood and black with infamy might stop and listen to that refrain whose deepest diapason would be "Peace on Earth, good will to men."

A great many distinguished visitors were drawn to the city by the interest of the occasion. Grant and George Peabody attracted the most attention. Quite a number of colored dignitaries were also present, I am glad to say—and in the parlor of Mrs. Cooley, 62 Phillips street, the popular landlady of that very good house, there every evening gathered a fine party for conversation, and their conversation would have done no discredit to the *salons* of a Madame De Stael. Travel, art, culture, politics, statesmanship, were the topics, and were handled ably too, by Ex-President Roberts, of Liberia, Miss Edmonia Lewis, the sculptor, Dr. Charles N. Miller, a graduate of Harvard, Rev. E. J. Adams, Chaplain South Carolina Legislature, and others.

If it is not too late I will send you one item, and with this I will close. Mr. William C. Nell was last month married to Miss Ames, of New Hampshire. W. E. M.

For the Christian Recorder.

A COLORED ARTIST.

Genius, to the public mind is generally connected with eccentricity. Commencing with the veiled in pathe of Anglo Saxon "superiority," it descends to the menial walks of the "inferior race." A legion of self constituted guardians, stand ready with unseemly mantles of excuses, to cover the capriciousness of genius, disguising its manifold presence beneath the badge—The singular imitative talent of the negro."

During the early part of the month of January, 1869, the readers of the *Chicago Daily Press* must have noticed interesting descriptions of the Chicago Art Academy's Annual Exhibition. It was particularly interesting from the fact that conspicuous among the list of students receiving honorable mention stands a paragraph of this purport, "Mr. Dumas Watkins, colored, for a fine copy in crayon of a child's bust, received honorable mention." This acknowledgment of the young artist from the professors of an Academy that has attained a high position in matters of art, was fraught with encouragement; for we must remember that the picture had not only the scrutinising gauntlet of the professors' criticism to pass, but of their prejudice as well.

Having just returned from an hour's visit to the studio of this young artist, I have been impressed with the beauty and relative merits of his productions. A statement of the facts in his progress will be encouraging to others of our race striving towards self improvement.

The gentleman in question formerly resided in Detroit, and displayed with two other of his schoolmates a decided interest in art as it was last week. So far, so good. It is easy enough to talk of dimensions, of feet, and numbers, but how am I to tell you about the musical feature of the affair? Now, the cannot be traced, and sent away to Lyon in Philadelphia. There has been nothing approaching it in this or any other land. It was a magnificent success. But then you are anxious to know if so large a number of singers, and so many instruments, could be made to send forth their music in unison—on time? Yes, they did. No Oratorio of a hundred in your own Academy of Music ever sang more smoothly or in better time than the best in the Coliseum. They seemed to follow the *baton* of the conductor as if it had been a magic wand. How grandly the fine productions of the old masters rolled out upon us. Luther's "Strong Castle is the Lord," for instance, came floating to us as if from a rift in the clouds. There was very little light music introduced. Most of the selections were from the grand old masters of other days. Handel, Mendelssohn, Rossini, Luther, were the composers mostly sung from. Parepa and Adelaide Phillipps were the soloists. It was questionable with many whether one voice could fill so vast a space, but each of the ladies succeed, d in making themselves heard to the uttermost part of the building. I suppose neither of them ever received such an ovation as they did at the close of their selections. Parepa sang the Aria, *Robert toi qui jaime* of Meyerbeer. Miss Phillips sang an Aria from Mozart.

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For the Christian Recorder.

THE M. E. CHURCH. KEEP IT FREE FROM THE PEOPLE.

In1866, when our church sought fraternal relations with the M E. Church South, for the purpose of meeting the necessities of the thousands of penniless colored people who were at that time desirous to unite with us, none were so profuse in their ridicule and censure of our actions as the great Mother Church. In her eyes the Southern Church was a temple of iniquity and no Christian organization, living upon such an adage matter derived from feasting upon the sum of all villainies, and we, by doing just what any other sagacious and Christian body would have done were implicated as being partakers of her crimes. Dear Dr. Newman—that living champion of equal rights and loyelty, poured forth broadside after broadside of editorial denunciation, and numerous other officials from their exalted stations, sounded aloud the shrill cry of warning. Every where colored men were cautioned to beware of the African M. E. Church. Oh! with what holy horror did they gaze upon the opus apostasy of the African Methodist Church.

Now what do we see? Why these great and wise, and good and loyal hi-hops—the honored heads of the great National Church —these illustrious defenders of the universal brotherhood of man, have seen their interest in following in our track. They not only attempt in 1869 what we attempt in 1866, but they go far beyond us—We sought Christian alliance, fraternal relations. *They sue for organic union.* These heads of "more than a million" members gloriously vindicate the wisdom of the policy pursued by our sagacious bishops; and that great Church swallows nicely all its pronunciamentos so eagerly in the defunct, Southern Church. Can't you see white supremacy projecting a billion of miles in this great transaction? For the negro church to seek fraternal relations with the Southern Church —is low, contemptible, socially, morally and above all *politically* wrong. For the great Methodist Episcopal Church to seek *organic* union with the same body is *gloriously right.*

The declaration so often made in the South to our colored brethren by inferior and imbecile preachers of the M. E. Church; that colored men are received in that church on terms of perfect equality, is an arrant falsehood, a gigantic untruth, contradicted by every colored Conference, colored society and colored preacher in that connection. Where colored people have the majority and where the success of the Church entirely depends upon the adhesion of the blacks only, there they swallow the nigger equality, tolerably well, but in every other place, as far as my knowledge extends they receive colored brethren only *as colored brethren.*

Now we have a word of warning to give and let every member of our church throughout the South take it up and echo it to the thousands of colored Methodists. Let colored men shun the arrogant mother Church as they would a house of corruption. If you ask why, I answer;

1st. Because that church is notoriously inconsistent, in that it seeks a union with a church that has not receded from a single position or advanced a solitary step toward an acknowledgment of equal rights around the Altars of God, since the great Mother Church stood aghast at our faithlessness because we sought only fraternal relations with that Church; and if we were wrong then according to the axiom, that a "great deal is more than a little," why the infallible national Church must be terribly polluted. If the colored people were cautioned to beware the African Church on account of affiliation with the schismatic church, we call on Dr. Newman now so "ery aloud and spare not, lift up the voice like a trumpet" and bid them beware of the apostate Mother Church. As the Dr. is probably astep or on a journey, let our ministers excuse him from this duty by faithfully performing it in his stead.

2d. Shun the Methndist Episcopal Church, because when by *example teaches the doctrine of negro inferiority.* Shun does it first by raising a nor short when ten white men join hor and only a little one when one hundred negroes are bagged, i.e —one white member is worth infinitely more than ten negroes. She does it second, by providing superior houses of worship for her white members. She does it thirdly and most flagrantly by shamefully and openly, *prescribing her colored members* in her houses of worship; for it is a patent fact that in at least eighty out of every one hundred houses of worship in the land owned by the Methodist Episcopal Church, negroes are either not permitted to enter or else are only allowed the use of *certain seats* in the gallery or near the door, yea, in churches exclusively for colored people and owned by that denomination, white men claim more than equal privileges. If you ask how I know, I answer in the words of a beautiful Methodist Hymn, and in the name of thousands of colored Methodists, North and South.

What we have felt and seen
With confidence we tell,
And publish to the sons of men
The wonders we have felt.

What are these signs—1. Existence of the A. M E. Church—2. Existence of colored conferences in the M E. Church—3. Existence of a special colored ministry—4 White ministers in colored congregations never vice versa—5. Existence of colored churches—6 Proscription of colored members—7. Holding seperate worship for the white members and colored members of the same church on the same day in the same house—8. Ministers as I have heard speaking of colored people as "the Darkies." Many morn "signe" might be adduced, but I know my point is sustained and challenge disproof. Now let colored people do as they please—choose white masters or be free. Mr. Editor will you be kind enough to keep these facts before the people for the benefit of our race and thus oblige your friend, Theophilus G. Stewart?

Our English friends far excel us in efforts in behalf of Foreign Missions. Their Colonial fields fully correspond to our Home Missionary work, while they never allege excuses from that source to limit their efforts in other directions. They have done four times as much in the Pacific as we have, and twenty times as much in Africa. The Wesleyans alone count up more than 7,000 converts in West Africa, and still larger numbers in their Southern Missions. With the single exception of the Baptist, the English Missions were never more flourishing. Upon the two great branches of the English family, Providence seems specially to have devolved the Evangelization of the world.

Money received by mail during June.—*June* 2, E. Johnson, $2 50; J. Williams, 2 25; A. T. Carr, per A. T. Carr, W. J. Niles, Mich., 1 70; *June* 4, Rev. B. T. Lee, per J. A. Clark, Xenia, 5 30; *June* 7, G. Remley, per R. A. Johnson, Toledo, 2 25; *June* 8, Rev. W. H. Chsee, .50; *June* 9, Rev. G. T. Witter, Port Deposit, 1.50; *June* 14, E. Knch, Matapcott, 1.20; *June* 15, E. Williams, 2.50; Wm. Weaver, 2 50; E. Steward, 2 B. B. 1.00, per J. R. V. Thomas; W. H. Chse, .50; *June* 16, J. S. Taylor, .20; A. L. Stanford, 30; *June* 17, Wm. Johnson, Fort McRae, .50; Mrs. M. Rice, 3; *June* 18, Bishop Payne, 1.50; Jacob Gilmore, .50; *June* 19, A. Bradley, 2.50; *June* 21, Henry Fuller, Cumingt City, Col. 2.00; Mrs. S. S Hawkins, 10; *June* 22, A. L. Stanford, 30; *June* 13, Miss B. Brown, per N. B. Turpin, 2; H. Davis, 25; W. C. Banton, 25; *June* 24, R. Jones, 2.00; A. T. Carr for friend, 2.00; *June* 25, H. Simone, Duvenport, Iowa, 3.40; W. S. Lankford, 1; *June* 28, W. S. Lankford, 1.00; *June* 29, Rev. Lewis Hillary, 2.25; C. L. Bradwell, 13 80; Saans Robinson, .60.

Advertisements.

TARRANT'S SELTZER APERIENT.

Health's Bellicose Elixir.—It is almost worth while to have a touch of Dyspepsia, or a bilious headache, or a twinge of rheumatism, or a feeling of debility, in order to realize the benefit of a dose of TARRANT'S EFFERVESCENT SELTZER APERIENT. The remedy is at once so prompt, so pleasant, so efficacious, so refreshing, that it is positive enjoyment to drink it, and as a tonic, evacuant, and anti-bilious preparation, it is far more effacious than any of the sickening drugs usually prescribed.

SOLD BY ALL DRUGGISTS. Jan-06-Ly

Life Insurance.

LIVERPOOL AND LONDON
and
GLOBE INSURANCE CO.,
Office No. 8, Merchants Exchange.
CAPITAL AND ASSETS, - - - $17,000,000.
Insurance for any amount placed in the above or other good Companies by
WILLIAM SCOTT,
903 South 9th St., Philadelphia

CONTINENTAL
Life Insurance Company,
OF
Hartford, Conn
A. J. J. CORBIN, Agents and Attorneys,
No. 1 Ledger Building, Phila.

OUR HELPERS.

This column is devoted to Our Helpers It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* the portion of the "$1.00 money," devoted to carry on our Book Concern. Send on the 25 cents.

Georgetown, D. C., Ebenezer A. M E. Church, Rev. S. L. Hammond, pastor: Wm. Butler, J. H. Ferguson, W. Bailey, C. V. Beckett, P. Brown, F. Beckett, A. Carter, D. Malone, M. Cornell, C. Warner, A. Webster, E White, A. Lee, C. Speake, C. Mosby, E. Lee, W. Ison, M. Lee, S. Lee, G. F. Cokeley, J. Butler, J. Tilman. $6.25.

Baltimore, Md., Bethel A. M E. Church, Rev. D. W. Moore, pastor: G. Murrey, A. Weeks, C. H. Gaines, M. Wilson, H. Ross, J. Steward, W. Adams, S. Tupman, J Tilmon, T. Green, J. Shields, D. Sanders, M. Amos, E. Young, M. J. Scrogdon, J. Lee, W. Wallis, E. Tilman, C. Hackett, J. Hebron, H. Moore, C. Barnes, A. Lee, J. W. Ruff, — Ross, J. Wallis, M Summorville, — Joyse, C Jones, M. Brown, H Jerdan, C. Sample, E Haley. $8 10.

Washington, D C: T. Cephas, 5.45, Cor. of 4th and D Sts., South Capitol Hill, paid, $1; L. Marshall, 1.50; C. Barrett, — G A. Thomas, 2; J. J. C. Schorter, 2; D. A. Jones, 1; A. V. Thomas, 1; H. H. Tilmon, 2; C. L. Rodgers, —; A. Grayor, —; A. Bowen, 2; G. W. Barnes, 2; R. Lenore, 2; G. T. Watkins, 2.

Norfolk, Va: J. A. Jumos, box 468 $1.

Baltimore, Md: Dr. J. F. Brow, $2; R. D. Henry, 2; C Sampeon; 1.25; J. Wengers, 1; D. W. Moore, 10; M. J. Cole, .56.

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Miscellaneous.

AN APPEAL.

The African Meth. Epis Church has a membership of over 225,000. Three-fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows. They are hot babes, yet do the necessities of the times demand that they should be men. Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuitously, or at a mere nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they get it, they themselves will be made the better men, while a right bent will be given to the minds of their children. Who will help us do this good work? What will you do? Remember it is more blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak. Reader, dost thou recognize these truths, if so, how much? Our agent is Mr. J. H Smith.

Bishop Payne, $10; Benj. Coates, $10; Chas. P. Krauth, $2; W. H. Furness, $5 (not paid); M. Baird & Co., $20; H. Belfield & Co., $3; Wm. Sellers & Co., $20; George Maclean, $7 50; Richard Norris, $5; Thomas Matlack, $2; Cash, $1; Hoopes & Townsend, $5; Cash, $2. (C.)

☞ James Green, Esq., a member of Zion Mission, Philadelphia, is the authorized agent to collect towards relieving that weak church from its heavy debt of $3,100. He is commended to the generous reception of all Christian people. J. Young, Pastor.

Thos. Jones,
Wm. G. Cooper,
Benj. Syms,
Caspin Dicks.

MISSIONARY ITEMS.

South America. — *Buenos Ayres.* — "At our love-feast, held last Monday evening, we heard religious experiences related in English, Spanish, French, German and in Dan sh. We had a good morning."

Africa.—*Liberia.*—Rev. Hardy Ryan, of the M. E Church, transferred from the Mississippi to the Liberia Conference, writes under date of April 9th, that he is stationed at Heddington, in the midst of natives, who throng to hear the word, and who an anxious to have their children taught letters. He writes like a man of courage and piety, from whose labors, under the divine blessing, we may expect good results.

There is a call for laborers among the natives; so say the missionaries of all the foreign missionary societies

Bishop Payne.—This faithful overseer in the Church of God, after a labor of thirty-three years as an Episcopalian clergyman and Superintendent of the Missions of the Protestant Episcopal Church in Liberia, is obliged to retire from the field, and is expected in America in the month. He makes the following record:—

"1. My unaltered and unalterable conviction of the paramount claim of this great heathen field upon the Church.

"2. That no Christian Church can expect the uniting, loving, transforming and aggressive presence and power of the Divine Head, which does not engage earnestly in the work of evangelizing the heathen.

"3. That the exigence of this particular field among the heathen, and of the Church itself, requires the *perpetuation* of a Missionary Bishopric and a constant supply of missionaries from the bosom of the Church.

"That my own preservation and labors in connection with the mission for nearly thirty-three years, *demonstrates* that foreign missionaries may live and labor on the West coast of Africa, as well as the hundreds engaged in commerce, in civil or military duty.

"5. I would call on candidates for the ministry and our ministers to enlist over speedily and help the military foreign missionary whom I have in the field."

Sierra Leone — The English Church Missionary Society has fifteen hundred communicants and two hundred miles of coast on the Western Coast of Africa. It is reported that they have twenty thousand communicants.

Gabbon Mission — *West Africa.* — Mr. Bushnell wrote January 21st, reporting a case of hopeful conversion as follows:—"I am much encouraged and greatly rejoiced this week in the hopeful conversion of a young man, who was committed to us some ten years ago by his dying father. He was then about eight years old, and is now about eighteen. We have educated him carefully, and he has of late been useful to me, and has assisted Mr. Walker in the boys' school.

February 15th he wrote again:—I have, in previous letters, mentioned that we were encouraged by the apparent seriousness of some of the pupils of the girls' boarding-school. This has increased, until now; the two eldest pupils, who are also assistant-teachers this quarter, are indulging the hope that they have passed from death unto life, and all their deportment seems to indicate that they are not deceived."

Zulu Mission—*Southeastern Africa.*—Mr Tyler wrote from Esidumbini, January 15th, that they had, at that station, "very profitable meetings during the week of prayer. Several persons expressed their determination to abandon heathenism." Four persons were received to the church, on profession, at the communion-season in January, "who had been on probation nearly a year."

Europe.—*Germany.*—In a letter from Dr. Jacoby, received at the Mission Rooms, dated Bremen, June 3d, he says:—"I have just dedicated a new church in Neuchen, on Aurich Circuit. We had a real old-fashioned quarterly meeting. More than one hundred joined on trial the conference year, and they built a chapel in four months. There were six hundred people present at the dedication.

Asia.—A Methodist Missionary thus writes from India of the baptism of the natives:—"You will have heard of the truly glorious meetings in the Bareilly and Moradabad Districts, in which so many of our native helpers and school-teachers received the Holy Ghost.

"Tell the Church at home what God is doing for us in India. Never were our prospects so cheering. The sight of darkness is receding. God be praised! The day is breaking. I heard such testimonies rushing in a stream from the lips and hearts of many of our native brethren and sisters at Conference as are *never learned* from others"

INFORMATION WANTED.

Araminta Turner (formerly Clemenia), from Mobile, Ala., is desirous of learning the whereabouts of her husband, Alexander Turner, known also as Alexander Thorpe. Before the war he was taken to Texas by his owner, Col. Thorpe. Since that time she has not seen him. Her owner took her to Winchester, Tennessee. Should Mr. Armistead Saxon or any of the friends of the above named see this, they will confer a favor by addressing any information to

Mrs. Araminta Turner,
Care *Christian Recorder*,
Philadelphia, Pa.

N. B.—Ministers in Alabama, Texas or Tennessee will please read this notice in their churches.

June 12—1mo.

☞ Information wanted of Mary Ann and Nicodamus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico. tf

☞ Information Wanted—Martha Tittle, formerly of Baltimore, Md, is desirous of learning the whereabouts of her sisters, Margaret Norris and Ann Bansley, also Mary Hall, all of Baltimore. My mother was known as Matilda Howard. Any information will be thankfully received by Martha Tittle, No. 156 Wilkins St., Detroit, Michigan.

P. S.—Ministers in Baltimore will please read this in their churches. July 3—1t.

☞ Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Harry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory tf.

G. U. O. B. S. L. O.

Yearly Communication of the Union Grand Tab. met June 16th, 1869, rear of A. N. E. Macedonia church, Spruce St., South Camden, N. J. There were present representatione from thirteen subordinate teb's, working under the jurisdiction of the Union Grand Tab. The officers for the ensuing year were duly elected and installed, P. G. W. Sup'r John H. Bean performing the ceremony. The Grand Officers are as follows, viz:—James Noman, O. Sent. of Tab. No. 9; Sis. B. Jackson, In. Sent. Tab. No 8; Sis. M. A Jones, A. Cond.; E. Gibson, W. Cond.; Bro. William Williams, G. W. Chap; S Sample, W. Mar. Tab No 1; Sarah H. Bean, G. W. Treas.; Wm. Sample, G. R S; J. Cornliss, G. W. S.; A. B. White, D G W. S.; L. Hamilton, D. G. W. V. S.; A. M. Bean, G. W. V. S; Jno. H. Bean, G. G. D. M. Any information desired respecting the order please address J. H. Bean, 210 Pine St., South Camden, N. J.; A. B. White, 253 Cherry St. Attest: J. H. Bean, G. S.

July 3—1t.

Quarterly Meeting Notices.

Quarterly meeting at Media, July 11th, All invited. Walter Thompson,
Preacher in charge.

The Missouri Annual Conference of the A. M E Church will convene at Leavenworth City, Kansas, August 12th instead of August 26th, as previously published.

The Indiana Annual Conference will convene at Springfield, Ill., Aug. 26th

W. Paul Quinn,
Presiding Bishop.

June 12—4t.

Married.

Jackson—Davis.—At Jamaica, June 20th, by Rev. Henderson Davis, Mr. Abram Jackson to Miss Louisa Davis, both of Jamaica.

Hanson—Carpenter.—June 8, 1869, by Rev. James Frisby, Mr. Jacob Hanson, of New Castle, Delaware, to Miss Jane Carpenter, of Media.

Died.

Died, June 19, 1869, in the full assurance of a glorious immortality, at the residence of Wm. Lambert, Esq., Mrs. Deborah Willoughby, aged 112 years.

Mother Willoughby was born in the year 1756, in Raleigh, North Carolina, and in 1773, emigrated to the State of Kentucky with the Daniel Boone family, the first white settlers in that State.

In the year 1820, with her husband, Benjamin Willoughby, she came to the State of Ohio, and settled near Cincinnati, where they remained until 1832, when they moved to this city. For over thirty-seven years the deceased has been an acceptable member of the African M. E. Church, herself and husband being numbered with its worthy founders in this, then, western wilderness.

Ily industry and indomitable perseverance, Mother and Father Willoughby acquired a living competency, and in the days of its infancy, the A. M. E. Church found, and proved a liberal guide and *tried* friends.

Their house became, not only the *Zion* of those who were devoted to the Protestant religion, but a welcome home to the wayfaring minister of the Gospel of Christ.

Truly a mother in Israel hath fallen! She leaves a daughter eighty-five years old, with numerous relatives and friends to mourn her loss.

The funeral services were conducted at the A. M. E. Church, Monday, the 21st inst., by the pastor, after which the remains were borne to "Elm Wood Cemetery" and deposited in the tomb. "Mother! Sleep thou in Jesus!" W. S. L.

Detroit, Mich., June 22, 1869

Nathaniel Newton departed this life on the 10th of May, at 4 o'clock in the morning. He was a member of the A. M. E. Church for 24 years. He served as a local minister in this part of God's vineyard, and has done much good towards the saving of souls. He was a kind and loving husband. He was effielted for three months, bearing all with Christian fortitude. He was 77 years old. He died in the faith of our Lord and Saviour, and in hops of heaven, leaving a kind wife and son, and many dear relatives, to mourn his loss.

Though it be hard to hid thy heart divide,
And lay the gam of all thy love aside,
Faith tells thee, and that truly, thou'rt not in vain,
That thou shalt meet thy husband yet again.

DEFINITION OF BIBLE TERMS.

A day's journey was thirty-three and onfifth miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is twenty-two inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

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A shekel of gold was $8 69.

A talent of silver was $538.32.

A talent of gold was $13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one cent.

An epha, or bath, contains seven gallons and five pints.

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THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD"

REV. B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD, General Book Steward.*

New Series, No. 5. PHILADELPHIA, JULY 10, 1869. Vol. IX, No. 422.

Poetry.

For the Christian Recorder.

DEATH.

I gazed upon Ben Adam walking down a steep:
And in the valley breath blin, saw the billows leap.

Ben Adam's steps are slow, and in his face is seen
And in his walk, full threescore years of earthly teen.

Now, see! he halts, and in his trembling hand, he holds,
A staff well tried, and there the rolling stream beholds.

How road the river doth appear, how fast it flows;
(And from it an impenetrable mist arose.)

List to the noise it makes—like thund'ring cataracts;
Upon his soul, like howls unearthly, lo! it acts.

Upon the rolling, surging stream, long did he look,
And when he heard its deafning roars, Ben Adam shook.

Still did he gaze; when suddenly, the Genius Time
Approached, who drives all mortals to another clime.

"What alls thee, son of man?" the Genius cried aloud,
And art thou fearful of the stream—its mists, its sound?

And saying thus he pushed Ben Adam rudely on,
And if my ears be true I heard him say, "Begone!"

Just then, as if to make Ben Adam more afraid,
The roarings of the river dark became more dread.

How fearful was Ben Adam's plight; by Time urged on,
While the black river roared like unto a demon.

In vain he plead with Time; on! on! he must depart,
His feet, the waters of the raging flood must part.

O'ercome with fear, behold Ben Adam droop and fall;
While high 'bove all the noise we hear an Angel call.

"Ben Adam, lo! I come;" and through the mist did beam
Bright rays; on wings of light it here him cross the stream.

Shalon.

Original Story.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

Chapter XII.

Let us now return to Carrie Wise, whom we left parting with Minnie.

"Where is Minnie?" said two of her schoolmates, who observed that Carrie came home alone.

"Oh," said she, "one of the strangest things I ever heard of happened!"

"Well, what was it?" said the girls; and by this time they had found another group of girls.

"Why this morning, Minnie and I walked out shopping, and just as I came out of Carruthers' I met an old friend of mother's, and stopped to speak with her, and I said 'Minnie, just wait a minute.'"

"She passed on, and left me talking with Mrs. Jackson. When I joined her, I found a colored woman talking to her, and she was trembling from head to foot, and just as pale as a ghost; and I said, 'Why, Minnie, what is the matter?'"

"She gasped for breath, and I thought she was going to faint, and I got real scared. And what do you think Minnie said?"

"Why," she said, "Carrie, this woman says she's my mother!"

"Her mother!" cried a half dozen voices.

"Why you said she was colored!"

"Well, so she was. She was quite light, but I know she was colored."

"How did you know? May be she was only a very dark-complexioned white woman."

"Oh no, she wasn't, I know white people from colored, I've seen enough of them."

"A colored woman! well that is very strange; but do tell us what Minnie said."

"She asked her where she came from, and where she lived. She said she came in yesterday with the Union soldiers, and that she had come from Louisiana, and then Minnie told her to come with her, and she would find a place for her to stop."

"And did she leave you in the street to walk with a Nigger?" said a coarse, roughlooking girl.

"Yes, and so I left her. I wasn't going to walk down the street with them!"

"Well, did I ever?" said a pale and interesting-looking girl.

"That is just as strange as a romance I have been reading!"

"Well, they say truth is stranger than fiction. A deceitful thing to try to pass for white when she is colored! If she comes back to the school I shan't stay!" said the coarse rough girl, twirling her gold pencil. "I ain't a going to sit alongside of niggers."

"How you talk! I don't see that if the woman in Minnie's mother, and is colored, it makes any difference in her. I am sure it does not to me," said one of Minnie's friends.

"Well, it does to me," said another; "you may put yourself on an equality with niggers, but I won't." "And I neither," chimed in another voice. "There are plenty of colored schools; let her go to them."

"Oh, girls, I think it real cruel the way you talk!"

"How would you like any one to treat you so?" "Can't help it, I ain't a coming to school with a nigger." "She is just as good as you are, Mary Patrick, and a great deal smarter." "I don't care, she's a nigger, and that's enough for me."

And so the sentiments of the school was divided. Some were in favor of treating her just as well as usual, and others felt like complaining to their parents that a Negro was in school.

At last the news reached the teacher, and he, poor, weak, and vacillating man, had not manhood enough to defend her, but acted according to the prejudices of society, and wrote Thomas a note telling him that circumstances made it desirable that she should not again come to school.

In the meantime the news had reached their quiet little village, and of course it offered food for gossip; it was discussed over tea-tables and in the sewing circle. Some concluded that Thomas should have brought her up among the colored people, and others that he did perfectly right.

Still there was a change in Minnie's social relations. Some were just as kind as ever. Others grew distant, and some avoided having anything to say to her, and stopped visiting the house. Anna and Thomas, although superior people, were human, and could not help feeling the difference, but some business of importance connected with the death of a relative called Thomas abroad, and he made up his mind that he would take Anna and Minnie with him, hoping that the voyage and change of scene would be beneficial to his little girl, as he still called Minnie, and so on a bright and beautiful morning in the spring of '62 he left the country for a journey to England and the Continent.

Let us now return to Louis La Croix, whom we left disappointed and wounded by Minnie's refusal. After he left her he entered his room, and sat for a long time in silent thought; at last, he rose, and walked to the window and stood with his hands clenched, and his finely chiseled lips firmly set as if he had bound his whole soul to some great resolve—a resolve which he would accomplish, let it cost what it might.

And so he had; for he had made up in his mind within the last two hours that he would join the Confederacy. "That live or die, sink or swim, survive or perish," he would unite his fortunes to her destiny.

His next step then was to plan how he could reach Louisiana; he felt confident that if he could get as far as Louisville he could manage to get into Tennessee, and from thence to Louisiana.

And so nothing daunted by difficulties and dangers, he set out on his journey, and being aided by rebels on his way in a few weeks he reached the old plantation on Red River; he found his sister and Miriam there both glad to see him.

Camilla's husband was in Charleston, some of the slaves had deserted to the Union ranks, but the greater portion she still retained with her.

Miriam was delighted to see Louis, and seemed never weary of admiring his handsome face and manly form. And Louis, who had nerve known any other mother seemed really gratified by her little kindnesses and attention; but of course the pleasant and quiet monotony of home did not suit the restless and disquisted spirit of Louis. All the young men around here were in the army or deeply interested in its success.

There was a call for more volunteers, and a new company was to be raised in that locality. Louis immediately joined, and turned his trained intellect to the study of military tactics; day and night he was absorbed in this occupation, and soon, although Minnie was not forgotten, the enthusiasm of his young life gathered around the Confederate cause.

He did not give himself much time to reflect. Thought was painful to him, and he continued to live in a whirl of excitement.

News of battle, tidings of victory and defeats, the situation of the armies, and the hopes and fears that clustered around these fearful days of struggle made the staple of conversation.

Louis rapidly rose in favor with the young volunteers, and was chosen captain of a company who were permitted to drill and form the front as a reserve corps, ready to be summoned at any moment.

(To be continued.)

Communications.

For the Christian Recorder.

"A VOICE FROM THE WEST."

Rev. B. T. Tanner:—Dear Sir:—"Alton," where the pro-clavery mob murdered the sainted Lovejoy, over thirty years ago, is situated on the Mississippi river twenty miles above St. Louis. It has always been noted as a Democratic town; but last November it gave fifty-four majority for U. S. Grant, and the county hitherto Democratic gave some five hundred Republican majority. The colored people here can ride in the street cars without any molestation; so you see Mr. Editor that the light is shining in the West. Therefore "*look well to the West.*" On my arrival here last September, to take the pastoral charge, I found the church over three thousand dollars in debt, and the trustees sued by the brick masons for four hundred and eighty dollars, and judgment rendered by the court, and only fifty days of *grace* to raise the money in; and the carpenters preparing to hand in their bill of over four hundred dollars, to the court. We went to work and met the masons' bill in time to save the church, and compromised with the carpenters, and they withdrew their suit; this bill, however, and twenty-five hundred more are still due. So you see the end is not yet: we are still struggling. So you see Mr. Editor the reason why we have not been able to do something for the *Recorder* and *Wilberforce*? for we have been on "*Half Rations*" ever since we have been here. Our church building is of brick, 35×50 feet with 19 feet of ceiling, immbership, 35. The spiritual condition is very indifferent. Our church at Upper Alton is a frame building, 20×28, entirely too small, with a membership of 65; here we have had several conversions, and accessions. The spiritual condition is good. The church at Rocky Ford, five miles West, is in a prosperous condition, with a membership of 60. Here we put up a frame building last fall, 20×30. We have a society at Monticello, five miles north of Alton: and also a small society of 10 members at Jerseyville, 20 miles north of Alton. We have a large work, but our numbers are very poor. I have regularly visited the other stations under my care, which are as follows: The Belleville circuit, Rev. J. M. Derrick preacher in charge; he is getting along only tolerably well. The Sparta circuit is doing moderately well under the administration of Rev. J. M. Smith; we visited each place on his circuit the first of last month. Rev. J. M. Smith, on the Lebanon circuit, is doing tolerably well spiritually, but not well financially. I was with him last Saturday and Sunday, holding a two days' meeting at Shoal Creek, administered the sacrament to 35, and baptized 5 by Immersion, and expect to baptize 5 more at Edwardsville. Our Sabbath-schools are not in as prosperous condition as we could wish, yet we are doing something in that direction, for the *nursery* of the church must be cared for. We have set apart Sunday the 5th day of July for a general rally *for money* for the Recorder or Book concern, and for Wilberforce, as we expect to try to preach a sermon of more than usual importance on that day. Pray for us.

Yours for the upbuilding of the
A. M. E. Church, J. W. Malone.
Alton, Ills., June 17th, 1869.

GENERAL BOOK STEWARD'S APPOINTMENTS.

From the 10th to 18th of July, Providence, R. I.

From the 18th to 15th of July, Newport, R. I.

From the 15th to 17th of July, Boston, Mass.

From the 17 to 20th of July, New Bedford, Mass.

From the 20th to 24th of July, New Haven, Con.

From the 24th to 26th of July, Brooklyn, N. Y. A. L. Stanford.

ITEMS.

Mr. Levi Nawsom, the harness maker, formerly of Oberlin, Ohio, in successfully conducting his business in Venango City, Pa.

One of the largest contractors in Pittsburg is Mr. Bailey, colored. Mr. Bailey owns a large quarry on the hill at the head of Wylie St., and employs a large number of colored and white laborers. His colored laborers have not struck because he employs Irishmen.

Mr. S. L. Gardner, colored, formerly of Cleveland, is the successful proprietor of a first class grocery and provision store in Meadville, Pa. Mr. Jos. A. Helmsley, of Lockport, N. Y., is associated with him as clerk.

Another successful grocer at Meadville is Mr. L. L. Davis.

Mr. Geo. Porter, of Rutherford Co., Tenn., and Mr. Fred'k. Gleed, of Virginia, butchers at Urbana, do a thriving busines. Both of these gentlemen were slaves.

THE CHRISTIAN RECORDER

is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. A. L. STANFORD,

General Book Steward,

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One square (ten lines) three months,	6 00
One square (ten lines space) six months,	10 00
One square (ten lines space) one year,	15 00
Two squares (ten lines space) one year,	27 00

Ten lines occupy one inch space.

The Christian Recorder.

Philadelphia, Saturday July 10, 1869.

☞ Our Agent, Wm C. Banton, will visit the following places —Urbana, Springfield, Dayton, Hamilton, Cincinnati, Lebenon, Columbus, Newark, Louisville, Ky, Danville, Ky., Zanesville, O., Cambridge, Barnesville, Bellaire, Wheeling, W. Va., Alleghany City, Pa., Pittsburg, Brownsville, Lewistown.

☞ Here and there we find a church, or rather a few officers in a church, who seem to think that the ministry is *entirely* dependent on them, and they entirely *independent* of the ministry. The remedy all such churches and people need is for the ministry to let them severely alone. Some of our West Philadelphia friends have this complaint very bad. We advise Brethren to keep their heads off.

☞ During slavery, it was the army that overawed the Bondmen. God has made the wrath of man to praise Him The army is now our strength. All through the South, where the flickering embers of the Rebellion still burn, it is the army that enables the Freedman to live—even by the sweat of their brow. Military commissions are the only courts where impartial verdicts can be had. The murderer Callahan who killed a colored man in Richmond, Va., named Kelly, is to be tried by this court. Thanks to General Canby.

☞ The Kansas Presbytery of the Cumberland Presbyterian Church needs reconstruction sadly. A colored congregation at Leavenworth lately applied for membership, but the Presbytery informed them that they could not become members, but only come *under the care of the Presbytery.* The negroes, having often heard of the cruelty of step-mothers, in vulger parlance "could not see it," and withdrew to the Congregationalists. Gentlemen the pupillegs of the American negro is a-out ended.

RIGHT THE SHIP.

Brethren of the ministry, Brethren of the laity, our Bethel ship has been afloat for morp than fifty years. Many a wrecked mariner on the sea of time has she taken on board, and saved, we trust, from death and hell. Hitherto she has had a peaceful voyage, for everything was in her favor. Her old captain, Richard Allen, guided by inspiration, struck a Gulf Stream and his good old ship was wafted swiftly along. But stormy days have come. The breeze of liberty are blowing, and under their inspiring influence many ships have put to sea—ships that have no respect to the color of the mariners they pick up. Hitherto ours was the only ship which went out of her way to pick up a drowning Negro. Other ships pursued their way and left him to a watery grave. *It is not so now.* Multitudes of ships will now go out of their banian track to save him. The ship of Rome, with its gaudy sails and wordered bull, the Protestant Episcopal ship, and the two ships :—the M. E Church, and the M. E. Church South, these and many more are engaged in the traffic with ourselves. Such opposition, or rather such competition, demands a change of tactics on our part. Heretofore we have done as we pleased, sailed or layed to; now we must do as we can. In short, we must right the ship to meet the shifting breezes of Freedom. Let there be no differences among our commanders and under officers; or if there be differences, let them be charitably entertained and modestly expressed. Let brother bear with brother. Let no love for the whole Church inspire every bosom. If any get scarved and insist on leaving our ship, to take passage in another, let him do it, rather than remain, and divide council, and spread sedition. But let a strong faith in our destiny rule the whole ship, and all will be well. A ship cannot be righted without some confusion; but let every man stick to his post, obey orders, and the storm will pass by. The Bethel ship, once righted to suit the breeze of liberty, will sail on gloriously as of old, accomplishing the high work Providence designs.

OUR CHURCH FINANCES.

There is no part of our Church economy which calls more loudly for reform than our finances. The ministers are weary of the continued begging. The people are weary of it. Our outside friends lament it. It is a source of great weakness to us. We do not raise more than half the amount of monies, we could raise, if a sa.-es systematic plan were adopted. You go to our largest churches—churches which count their membership and congregation by the thousand, and an effort is made to raise money for the most laudable cause. What is the result? In the *majority* of cases, collections that ought to count hundreds, if not thousands, only sum up a score of dollars, and only that, after the most persistent begging. (We came near saying the most humiliating begging.) A few Sabbaths since we sat in a congregation that numbered full one thousand souls; and only ofter the most determined effort could *ten dollars* be raised. The finances of every church may be placed under the heads, the ordinary and the extraordinary. The ordinary finances, are those which are needed to carry on the service, *in that particular church*—such as the salary of minister, the pay of sexton, coal and gas bills, and such others as may arise from time to time. *Such finances as these should never be raised in a public collection.* To meet these our stewards, officers, at the commencement of every conference year, should allow each and every member to subscribe the amount he will give for the year; which sums should be recorded in a book, and should be collected—we would say, by a regular collector appointed from among the brethren, and who should be allowed a regular per cent. for his labor. By some such simple measure ought the ordinary expenditures of every church to be raised ; *and never should they be brought before the congregation.*

To raise the extraordinary demands made upon our churches, a similar mode should be pursued. Let us first tell what these extraordinary expenses are. Under this head we place all those demands for money, which go beyond our individual congregations, such as Missionary money, Book Concern, Bishop's Support, Education, &c. How shall such monies be raised? Let us offer a suggestion to our ministers; for the brunt of raising such monies always falls on them. Let them at the commencement of each year have a list read, of the monies required, enough to place one in the hands of each member. Upon these circulars (and the cost of printing them will be trifling) let there be printed all the Conference collections designated in Discipline :—the size of these circulars to every member, requesting him to state the sum he will give to each. let these be recorded in the book, anjoined on page 302 Discipline; and in his pastoral visitations, let the monies so subscribed be collected. Two things are here supposed, *industry* and *will.* Surely for the good of our Zion, all our prenchers ought to be willing to inaugurate a movement which promises to save us from murmurings at home, and from contempt abrond. The people are prepared to second any effort that will save them from perpetual begging. If the people will *second* it, will not the ministry *first* is?

By following these or similar suggestions we will be saved from fifty collections a year in most of our churches.

A. M. E. CHURCH NEWS.

Rev. Elias Wren writes us from Nicholasville, Ky., June 22: " We are building. Times are hard, have scarcely been able to complete the building. On account of low wages many have moved away. Still I hope for better times, and trust God for the result, as we have a few faithful brethren who do all they can." Bro. Wren, remember the prayer of Habakkuk : "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

Rev. H. J. Rhodes writes from Pottsville, Pa.: " Sunday, June 20th, 1869, was a great day in Pottsville, Pa. The new A. M. E Bethel church was dedicated to God by Rev. Bishop J. P. Campbell. Rev. Bishop A. W Wayman preached the dedication sermon. Rev. D. P. Seaton, of Wilmington, N. C, was present and preached in the evening The church is stone, and was built through the philanthropy of some white and colored ladies of Pottsville, who held a Fair [during the ministration of Rev J Nelson – Ed] and cleared $235, and made Rev B. Haywood, of the M. E. church, treasurer. He, with Mr. Baher, Esq., of the Episcopal church, were the building committee, and superintended the whole affair. Mr. H gave $200, and collected $100 or $700, and Mr. B. gave $100 in behull of the church. We return our beartelt thanks to the ladies of the Fair, Mrs. Haywood and Baber, and all who assisted in this most noble work."

Rev. G. E. Boyer writes from Chester: " Asbury A. M. E. church, Chester, was dedicated last Sunday. Rev. D. P. Seaton preached one of his interesting discourses in the morning, and we had a time of rejoicing The consecrating ceremony was performed at 3 o'clock, P. M., by the pastor, assisted by Rev. D. P. Seaton. The service was attended with marked solemnity. The pastor filled the afternoon appointment. Rev. D. P. Seaton brought up the rear. At 8 o'clock we held the financial business by collecting $230. Everybody is moving in Chester. You shall hear from us again."

N. B —Bro. Boyer is doing great things in Chester. We hops to receive a long list of Helpers.—En.

Rev. W A J. Phillips writes us from Morgantown, W. Va.: "I arrived here on last Wednesday with orders from Bishop Payne to take charge of the Morgantown mission. On my arrival I found comparatively few of our people, and those all in a body to themselves, under the auspices of the M. E. church. The people here are very friendly inclined, and I am of the opinion that when they once understand themselves they will rally around our banner. I have not as yet succeeded in getting a place to hold worship in. The town is small; not over 1,000 inhabitants, and these undecided, not knowing what steps to take. The town of Fairmont is about the same size as Morgantown, with about fifty colored people, all told. They are also under the charge of a white minister. I have not yet visited Clarksburg, but shall in a short time, the Lord being willing. It is a great pity this mission was not created two years ago; then we could have had the entire control of all this valley; but, as it is, we have got the M. E church and the shortsightedness of our people both to fight, before we can gain a foothold here. The people are so poor that it will be impossible for our ministers to get a support here unless they be young men, and then walk from point to point. Bro. Branch is a young man and this is his first appointment. The people here are generally poor, yet there are some of them very well to do. The grain throughout this valley looks very well, and it is almost ready to cut. The fruit crop never looked better. I have been making an effort to get subscriptions for the *Recorder*, but have only succeeded in getting one."

Rev. G. T. Waters writes from Bristol, Pa., June 29: "I would inform you of the good spirit that prevails in this part of the Lord's vineyard. We had our quarterly meeting on June 6, at Harrisburg Hill, and the good Lord was with us, and the cry of sinners for mercy was heard. Money received was $26 77. June 20th we had our quarterly meeting at Bensalem, and brother Jeremiah Murry, of Attleborough Circuit, preached a very fine sermon for us in the afternoon, and we had a good time. We received $63 55.

On Wednesday evening, June 23, I was sitting down quietly reading and I heard some persons singing a good old hymn in the street, and suddenly there came a rap at my door, and when I opened it there walked in a large crowd of the good people of Bristol and gave me a donation of groceries sufficient to last my family for some time. God bless them."

Bro. J. A. Smith, of Columbia, Mo., writes: " As Superintendent of St. Paul Sabbath School, allow me to return the thanks of the School to Miss Harriet Hollen for the energy she displayed in raising means to pay for the Library we ordered of you. Although she met with opposition from a few persons, yet she was successful, raised the money, bought and paid for the Library, and the school is progressing. Also we would return our thanks to the Misses Vina Williams and ——— Sands, for they did nobly in getting up a tableaux. May God give us more such women of brain."

Miscellaneous.

For the Christian Recorder.

LETTER FROM ALABAMA.

Mr. Editor: *Sir:* I write in *defence of African Methodism, in Hole county, Alabama.* It is a shame before the world that men who call themselves wise men, should set and speak as some of the Zion preachers do. In passing through my circuit a few days ago, met with one by the name of Michael Shanks, who was telling the people throughout the State of Alabama that the African M. E. Church is under the government of the white church. It is a great pity that men like thum are turned loose into a community among an uneducated people. There is no apprehension on the part of your humble writer that that class of men one do anything in staying the progress of the A. M. E. Church. But they are sowing the seeds of darkness which are liable to be injurious to unborn generations.

We hope those gentlemen will remember that they are running against the great machinery of African Methodism. African Methodism has the middle track, as the Rev. Joshua Woodfin told them in his able address on the Rise and Progress of the A. M. E. Church, in Montgomery, Alabama, March, 1869. Some of our people acknowledged afterwards that they had bought the right ticket, but made a mistake and got into the wrong car, amidst the great Methodist family. Another skeptic comes along and asks why do you have the word African in your Book of Discipline? We answer, because we are Africans, and all arts and sciences come from Africa.

African Methodism is on the spiritual track; her engineers are filled with grace, her conductors give the hand of friendship to all mankind. In these days the State of Alabama is infested with all kinds of men of wicked principle, preaching false and deluslve doctrine, telling the people not to believe in the Holy Bible. African Methodism has been on the track for the last fifty-three years; her work has just begun. Then send young men of good morals to teach and to preach to our race in the day-school and Sunday-school.

L. H.

For the Christian Recorder.

FAITH AND HOPE; THEIR EFFECTS.

Respected Editor:—You, no donht, have often heard it said by travelers, who have witnessed a sunset at sea, that it presents one of the most beautiful and sublime views that nature ever pictured on the retina of the human eye. Well, now, if an individual could second one of those lofty mountain peaks that lift their majestic heads above the clouds, along the Eastern Coast of the great Pacific, while a thunder-storm at the foot of the mountain, with its dark, dense clouds and vivid lightning glare, were shooting up its sides and along the border, uttering forth its awful peals, and low deep moans, until the sound makes the very foundation of the earth to tremble, if and then dies away in the distance—I say, if an individual could stand upon such an elevation, and look down upon the thunder-storm far beneath his feet, and at the same time look out upon the pincid waters of the Pacific, and in the dim bine distance, behold the golden sunset at sea, would not the sight ravish every faculty of the mind, and cause the individual to exclaim with David, "The heavens declare the glory of God, and the firmament showeth his handiwork?" Thus, I view the Christian pilgrim : standing on an exceeding high eminence far above the thunder-storms of life's tedisome journey; and as the eye stretches out upon the tranquil waters of eternal felicity, he not only sees the golden sunset of life's short day; but he descries in the dim blue distance "the kings in his beauty and the land that is afar off." He can also catch fair outlines of the city whose maker and builder is God. Already he sees quite distinctly the minarets and domes, the turrets and spires rising in celestial majesty, and he exclaims with the poet:

> There is my home and portion fair,
> My treasure and my heart is there,
> And my abiding home.

Not only so, but the delectable mountains, as far as the eye can stretch, are seen embroidered in green and gold; upon whose bright top " the tree of life is blooming " in eternal grandeur. He now exclaims, A few more surging billows and my little barque will be safe at anchor in the haven of eternal felicity.

> To see the pilgrim when he dies,
> With glory in his view
> To heaven he lifts his longing eyes,
> And bids this world adieu.

It may be asked, how does the Christian feel in regard to the past events through which he has been toiling and struggling for months and years? Does he feel perfectly satisfied with himself while looking back on his humble efforts to promote Christianity and do good? We answer, no doubt, but he can see many places where he has erred in judgment, and can sincerely wish that things were otherwise; yet while he brings his motives to the test of a gospel investigation, he discovers that his intention was to do right; and the best thing he can now do, is to head the injunction of Paul, " Forget those things which are behind and reach forth unto those which are before," and with pleasure own his errors past. But how is it with the man whose motives were selfish and wicked? Can he stand on that eminence of which we spake and gather up the events of the past, and say, I have done the best I could? O! I fear that many will have a fearful account to give at last. Men seldom go into an impartial investigation of the motives by which they have been governed through life; but when standing on the verge of the grave, we are pretty sure to see ourselves in the light of eternal truth. May God give us wisdom to see ourselves in the light of eternal truth. May God give me wisdom to see ourselves in the light of prayer of your unworthy servant,

N. R. Ashbey.

Brooklyn, Eastern District.

For the Christian Recorder.

LETTER FROM LEXINGTON, KY.

The general cry here is, " hard times," and not less general is the expectation, that " worse is coming." This alarm cry comes from the people in circumstances who, indeed, could not be affected absolutely by the hardest times. Yet *they* take alarm.

Says one of the local papers, " Contrary to all experience, at this time of the year, the banks find their deposits running down, and a demand for money in excess of the supply." Without arguing whether this temporary state of pecuniary affairs warrants the cause of alarm, we are of opinion that it can do no harm to that people in whose interests we feel particular concern. Of course, the *colored people,* of whom we are one. The alarm should rather benefit them. How should the colored people of Lexington act at such a crisis? They should retrench, narrow their expenditure. We believe that they expended twenty-five cents for necessaries, they should now spend only fifteen, and lay by ten. Where before they expended fifty cents upon ice cream and articles which could well be dispensed with, they should now save that fifty cents altogether, and by so doing, arm themselves and families against the worse times which might possibly overtake them. This is to be wise. It is to be feared that our people, especially the young, not only particularly, do run into a loose and foolish expenditure of their means. They spend freely to-day, and are in want to-morrow. Prudent and thoughtful white people spend as little as possible and save all they can; but our colored people seem to delight in foolish outlays. Hence so many young men and women are only worth what they wear, and no more. This is a "hand to mouth" system, which the sooner they abandon the better. We dwell upon this subject because, if not abandoned, it will be the fruitful source of future shame and misery, and that future will not be far distant.

One single instance of this reckless and extravagant waste of money which we condemn, and we are done with this subject. Then it is to be hoped that our advice will be heeded.—On last 4th of July great preparations were made for a grand celebration, somewhere "in the woods." The scheme was worthy of a set of monkeys who belong to the woods. It ought not to have emanated from a set of intelligent men just growing to manhood. Some hundred dollars were subscribed for the purpose, which ended in a total failure. Nothing profitable came of the "mass meeting," nothing but regrets and hickerings, and almost the loss of some poor men's character who was dragged with mismongement and embezalement of some of the money. But there was no embezalement, save a mutual one. You could not believe your own calculation, so soon and easily was the money mis-need. We hope never to see such a 4th of July celebration again. The question might well be asked, what have colored people to do with the 4th of July?

People of Lexington, save your money. "Money," so says the wise man of to-day, "makes the mnn." It often outstrips education. Get both if you can, but as you raise yours and your family's future destiny, do not be without either. *Take heed and be wise.*

Lexington seems destined to be the scene of horrible and bloody tragedies. Some days ago three sprosing youngsters went drinking and buggy driving; but before their pleasure had well begun, one of them shot another, which ended fatally. This was done deliberately, as deceased testified solemnly just before death ensued. Of course the murderer made his exit. So much for laws which hold life so cheap that a paltry sum of money may let at liberty a murderer, one fiend whose life, and nothing short, should pay the penalty. This state of affairs in the Nineteenth Century, and in Christian America.

A confirmation was held on Sunday evening, 6th inst., at Christ church in this city, administered by the Right Rev Dr. Smith, Bishop of the Diocese. About 85 candidates were confirmed, of whom 13 were persons of color.

The audience was large, and gave marked attention to the beautifully impressive address of the Bishop to the candidates in which their Christian duty was clearly defined.

A point worthy of note is, that the colored members form the nucleus of a " Prot. Epis. Ch., now being established. In taking this choice, the moral corrage of which they are possessed may be observed when the prejudice and objections against this mother Church ore borne in mind. We regret to say it, and it is a shame to Christians, but it is true.

Among the candidates is almost an entire family of five, the other members being juniors, and this family is one of the most respectable and the most intelligent.

The little band of Christians promises not to be satisfied with long and lond professions, but to be found in deeds and in engagements, *caring for the sick,* and *helping the poor and needy.* With such an aim, who, in Lexington or elsewhere, will deny it "God speed !"

Nicks.

For the Christian Recorder.

LETTER FROM WILLIAM C. BANTON.

Ma. Editor:—I arrived in *Pittsburgh,* June 15th. Rev. W H. Hunter secured me excellent quarters. The circular announcing my coming had not been received in time to secure a meeting in behalf of the Book Concern, yet through the hearty assistance of Brother Hunter, I received from his members $16.00 for books. An interesting meeting of the Young Men's and Young Women's Christian Association was held June 15th, in the Street church, Rev. W. H. Hunter presiding, Mr. W. H. Thomes, Secretary. The Association is doing a good work. The reading room in Wylie Street church is open daily.

I arrived at *Meadville,* June 17th. Rev. W. H. Brown, the pastor, had not received my circular in time to secure a meeting. My receipts for books amounted to $23.90 for Book Concern, proportionment of " $1.00 money," $5.75 and for the *Christian Recorder.* Quarterly meeting commenced at *Oil City,* Saturday, June 19th. Rev. W. H. Hunter preached at the evening service, and at each service held on Saturday. Bro. Hunter's sermons earnestly delivered, were attended with spiritual blessing. At Oil City receipts for books were $24 10, for "dollar-money" $4 25, and $8.00 for the *Christian Recorder.*

The June meeting of the Oil City E. R. League was held on the evening of June 22d. Mr. Isaac Mann presiding, Mr. Miles Green, Secretary. An election for delegate to the State Convention of the Pennsylvania E. R. League, resulted in the choice of Mr. Isaac Mann. Mr. Miles Green was subsequently elected a delegate-at-large for Venango county.

The uniform kindness with which your Agent was received by the members in Pittsburgh, Meadville, and Oil City, places me under the greatest obligations. Every one seemed desirous that my mission should be a successful one.

Yours, Wm. C. Banton.

☞ Brethren of the Missouri Conference who may not have received notice, are hereby notified, that the time of holding the Conference has been changed by the Bishop to the 12th, instead of the 26th of August.

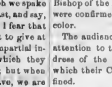
Members will find it to their advantage to leave their families at home, unless special arrangements are made for their accommodation.

Visiting Brethren from other Conferences will please notify me of their intention to be present. Brethren have inquired, whether we will have finished the main room of our church by the time of the Session? To which we answer, we are doing all in our power to thut end, and hope to be so near complete, that the Conference may be held in it; and also, to have it dedicated by the Bishop and Elders during the Session.

Yours, &c.

Address J. C. Embry, Box 1223. *Leavenworth, Kansas,* June 4th, 1869.

☞ Our late assistant editor, Wm. C. Banton, is now travelling on behalf of the Concern in the West. We commend him to the ministers and people of the Ohio Conference. To assist him in any way is to assist the interests of the Church, and in his requests all of our Helpers will be made to appear. Brethren of the West you have tought us to expect only good from you. Do not now disappoint us.



OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They help to pay* the paid list portion of the " $1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Meadville, Pa., Circuit, Rev. W. H. Brown, pastor :—R. Henderson, Holen Butler, S. Butler, A. Jackson, B. Brown, R. Davis, D. Lucas, H. Jackson, T. Green, Hezekiah Butler, N. Gardner, J. A. Helmeley, M. A. Helmeley, S. E. Lee, M. Butler, C. Butler, J. Butler, P. Scott, Wm. Scott, J. Dixon, S. Henderson, A. Butler, W. Irvin, D. Lee, H. Paton, E. Carter, L. Lawe, each 25 cents.

Oil City.—F. Newton, C. Wright, J. H Williams, G. H. Green, E. Patterson, H. Blackwell, E. Bluckwell, S. Ruley, H. W Wright, E. Williams, C. Patterson, C. C. Green, A. R. Green, R. M. Mann, R. M. Green, each 25 cents, L. Neale 50 cents.

Urbana, Ohio, Rev. J. W. Steward, pastor, —J. Hendrick, H. C. Washington, H. Adams, J. M. Steward, E. Steward, W. Hawkins, G. Porter, A. Boyd, S. A. Smith, A. Newman, J. Douglass, E. Dempsey, each 25 cents.

Gouldtown, N. J., Trinity A. M. E. church, Bro. Darkes, pastor, paid, viz.: P. Gould, S. Gould, C. Pierce, R. Dunn, W. Steward, H. Gulf, W. Webster, R. Webster, A. Steward, S. Gould, W. Lee, M. Gould, Q. Cuff, S Steward, S. Gould, Mrs. Darkes, A. Wilson, J. Gould, sum $5 88.

Paid for " Recorder," Mrs. Phebe Gould, $1, and A. Providence F. Gould, $1.

Bridgeton, N. J., Mt. Zion A. M. E. church, Rev. L. Chambers, pastor, paid, viz.: C. Valentine, J. Moore, L. Bond, R. Tietes, J. Brown, E. Willet, Mr. Moore, J. Johnson, E. Bright, S. J. Long, Sarah J. Long, R. Pritchett, N. Lawrence, S. James, J. W. Gross, W. Goldsberry, Mary Willet, Mr. Wars, C. Bond, S. Long, W. Willet, Mrs. Waters, M Johnson, Mr. and Mrs. Bonser, W. Henderson, Mr. Frisby, J. Moore, Mr. Hicks, J. Harmer, Mr. and Mrs. Wright, Mr. and Mrs. Winder, P. Henderson, C. Gould, J. Harris, Mr. and Mrs. Tutore, Mr. Steten, T. Harrison. Sum $10.26.

Rev. L. Chambers paid in full for papers, $1.20.

THE LATE REV. JOHN H. HENSON.

One by one are the men who have labored long on the foundation of the A. M. E. Church dropping off. Let none despise their memory. Let none lightly esteem their work. The fairest fabric that graces the earth needs a foundation, and every foundation implies the need of muscular men. To erect our church such noble men were needed, and God supplied them. Nobly did they do their work, and now one by one they are going to their reward. Let their sons be at peace in heaven. Let their memories be green upon the earth.

The late Brother Henson was born about the year 1804, on the eastern shore of Maryland, where God seems to have created the elements of making great Negroes, with a prolific hand. Thence have come Douglass, Garnet, Ward, and a host of other notables. Attaining his majority, he came to Reading, Penn., where he settled, took to himself a wife, and embraced religion. He joined the A. M. E. Church. He was soon licensed to exhort, then to preach, and shortly after joined the itinerant ranks, where he labored until God relieved him of his armor. He was a worker in the Lord's vineyard : a plain yet forcible preacher, a man of good repute among the churches. Calmly did he give up his breath to God on the morning of June 15th, aged about 65.

Died.

James Dubois departed this life on the 11th instant, at half past six o'clock : aged 38 years, 4 months, and 3 weeks. He was afflicted for two years and six months before his affliction with patience and Christian fortitude. He has been a faithful member of the A. M. E. Church for the last twenty-eight years ; twenty one of which he served as a local minister in this part of God's vineyard, and has done much good towards the saving of precious souls.

He was a kind and loving husband. He did all that was in his power to make his family happy ; he was an affectionate husband and father to them. He told them not to grieve after him for he was going home to rest with the people of God.

He leaves a kind wife and daughter to mourn his loss, and many dear relatives, but their loss is his eternal gain. He told them that he was going home. But what is home? Home is the sphere of nature ; it is not simply an ideal which feeds the fancy, nor the flimsy emotion of a sentimental heart ; we should seek for its meaning, not in sober realities of thought and of faith. Home is the mere dwelling-place of our parents, and the theatre upon which we played the part of merry childhood. It is not simply a habitation; this would identify it with the lion's lair, and the eagle's nest ; it is not the mere mechenical juxtaposition of so many human beings, herding together like animals in the den or stall; it is not mere conventionalism, a humus association made up of the nursery, the parlor, the outward domestic life, resting upon some evanescent passion, some sensual impression and policy, these do not make up the idea of home. Home is a divine institution, sacred and congenial with men. The first home was in Eden, the last home will be in heaven.

Wm Jackson.

Vincennes, June 10th, 1869.

Philadelphia, June 9th, 1869.

At a meeting of the Bethel Mission Association, the following resolutions were adopted :

Whereas, It has pleased Almighty God to remove from our midst by death, our friend and brother, Abraham Fields.

Resolved, That while we tow with humble submission to the Giver of all good, that we deeply sympathize with his afflicted family in their sudden and sad bereavement.

Resolved, That we cherish his memory for his Christian principles, and his untiring interest manifested in behalf of this Association.

Resolved, That a copy of these resolutions be sent to the family and "Christian Recorder."

Rev. John H. Henson departed this life on the 21st of June, 1869, 15 minutes before 11 o'clock, P. M., in Frankford, Pa., aged 65 years.

Advertisements.

KARRANT'S SELTZER APERIENT.

[All the Gold and Diamond Mines of the North-west of Iowa value their Spring. The Sulphur Spa in search all the treasures of California and Peru, until it has the advantage over them : Longevity can reproduce it in Karrant's Effervescent Seltzer Aperient in remedial ingredients are all present—skill only required to combine them. This delicious effervescent preparation is gorgeous, and is effective in headaches, biliousness, constipation, and nervous weakness, arising malaria, and must be experienced to be known.

SOLD BY ALL DRUGGISTS. July10-3m

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Selections.

WHAT OUR FRIENDS SAY.

The *Christian Recorder*, organ of the African M. E. Church, and published at Philadelphia, recently donned a new and engraved title head, with a very considerable change of appearance in other respects. The *Recorder* is *spicily* edited. We are glad to hear that its "skies are brightening."—*Christian Advocate, N. Y., July 1.*

We notice a very sensible change in the *Christian Recorder*. Its former awkward size has been reduced in proper keeping with "hard times," and it appears with a new historical head which is really commendable. The *Recorder* is the organ of the A. M. E Church, and is conducted very cleverly by Mr. Tanner.—*Radical Standard, N O., June 29.*

The *Christian Recorder*, organ of the African Methodist Church, comes in reduced size and improved form. The change is doubtless a sign of real progress.—*North Western Christian Advocate, June 30.*

MISSIONARY NEWS.

Thos S. Malcom, Secretary of the Pennsylvania College Society issues the following appeal. *Ed.*

We earnestly request each Pastor to remember the excellent plan, suggested for many successive years, of making an annual collection for the Pennsylvania College Society, in the month of July While we celebrate the *fourth* of July as the anniversary of our Declaration of Independence, the people of Liberia commemorate the *twenty-sixth* of July, as the day when, "relying upon the aid and protection of the Great Arbiter of human events" their representatives declared their commonwealth to be a free, sovereign, and independent State, by the name and style of the Republic of Liberia. The people of the American Republic, and the people of the African Republic, annually celebrate their national birthday during the same month. Will not each Church make a collection on the first, second, third, or fourth Sunday in July, to aid pious freedmen to bear the Gospel to Africa? Thirty dollars will make a Life member. Fifty dollars will pay the passage of a Christian emigrant to Liberia. Let each one do something to promote the extension of Christianity and civilization in Africa. Donations can be sent to the undersigned, at the Society's rooms, No. 607 Walnut Street, Philadelphia.

THOMAS S. MALCOM, *Cor. Sec.*

☞The Protestant churches doing anything for the evangelization and civilization of Africa are ths three following. What each is doing may be seen. *Ed.*

The Protestant Episcopal Board has appropriated nearly $76,000 to that field for the present year. Under its supervision Bishop Payne reports nine church buildings, and five commodious school-houses; twenty-five teachers and catechists, sixteen of whom are natives; five hundred and thirty-nine day scholars, two hundred and fifty-three of whom are natives; seven hundred and ninety-six Sunday-school scholars, about two hundred and fifty of whom are native; and six candidates for orders.

Bishop Roberts, of the M. E. Church of Liberia, reports fifteen missionaries connected with the Conference, six assistants, thirty-two local preachers, thirty Sunday-schools, with one hundred and seventy teachers, one common schools at the expense of the mission, and two seminaries, the mission being composed entirely of colored persons.

The Presbyterian Board reports in their mission work in Liberia eight preachers and five teachers, all colored but one. Of these it is said: "Their work is at first among the American Liberians, but its ultimate bearings and its greatest scope will be among the native Africans within the limits and within the reach of Liberia. Of this native population some persons and even now brought under Christian instruction in connection with the Liberian Churches and missions."

☞MISSIONARY CONTRIBUTION.—The missionary societies of the Protestant countries of Europe and America, with a population of about 160,000,000 last year had an income of about $6,000,000; while the Society for the Propagation of the Faith, the great missionary organization of the 150,000,000 Roman Catholics, received only $1,000,000.

☞AN IDOL DESTROYED.—Mr. Brayton, missionary to the Karens, gives a scrap of the experience of a native Deacon, Thah-by: He once purchased a large idol, made of light material, but very gaudy. Having placed it in the idol temple, he went every morning to worship his own deity. After some time, he one morning discovered that something had been making depredations on his idol; for he saw large holes, as if eaten by rats. So utter having performed his devotions, he knocked on the idol, and behold, two or three large rats ran out! "Then," said he, "I was very angry indeed. 'What! you a god, and not able to defend yourself from rats! De I worship a god that cannot defend himself from rats! Not a bit of it.' And I seized a club, laid him prostrate, and pounded him in pieces. The old priest came out and exclaimed with horror, 'Young man, what are you doing?' 'I am knocking to pieces my god, which can't defend himself from rats!' He never purchased another idol, and never had any more confidence in them. As soon as he heard the Gospel, he embraced it and rejoiced in its truth.

☞No less than 95 churches are to be erected in Madagascar this summer, several of which will accommodate from 800 to 2,000 worshipers; and it is probable that they will be filled with worshipers as soon as completed.

☞The United Presbyterians report 18 missionaries, 40 schools, and 1,960 scholars. The receipts for last year were $58,824. Their main missions are in Egypt, Damascus, and Southcote, India.

LITERARY INSTITUTIONS.

—Rutgers College, Brunswick, N. J., held its 99th anniversary last week. Baccalaureate by President Campbell. Graduates —. The centennial commencement comes off next year.

—The school committee of Memphis Tenn., compliment very highly the colored schools of the Centenary chapel of M. E. Church.

—The trustees of Tufts College, Mass, have received to open a theological department, in charge of T. J. Sawyer, D. D., of New York.

—Princeton College holds its 123d anniversary next week, beginning with Dr. McCosh's baccalaureate Sunday evening, 27th.

—Avery College, Allegheny City, Penn., has for its President Rev. H. Highland Garnet. Its commencement this season promises to be very interesting.

—The Universalist College in Indiana, at Logansport, has received from Mrs Peirard a gift of ten acres of land and $17,000.

—Brooklyn Heights Seminary (Wesle'y) 25th anniversary June 16th. The young ladies read their own pieces with happy effect.

—Lincoln University, Pa., established for colored students, held its first commencement June 16th, with much success.

—Olivet College, Mich., conferred the D. D. on Rev. Edward Taylor, of Binghamton, N. Y., formerly of Brooklyn.

—Williamson's Uniformed Under the control of the A. M. E. Church, has had a year of measurable success. D. A. Payne, D D., is President. The opening of the best educated colored men in the country.

—General Alexander S. Webb, son of James Watson Webb, is elected president of Columbia College, New York.

—The Deal-Mute College at Washington, D. C., graduated 3 students at its first commencement, June 23d.

—Rev. Charles W. Bennet, of Lima, N. Y., is elected president of Ahion College, Mich.

—The Long Island Medical College, in Brooklyn, graduated 67 M. Ds. June 24th.

—Fisk University, Nashville, Tenn., is progressing finely. John Ogden, A. M., is Principal. The number of scholars enrolled during the year was 357.

—Packer Institute, Brooklyn, 24th commencement June 22. Graduates 22.

—Vassar College, Poughkeepsie, commencement June 23d. Graduates 84.

—The Institute for Colored Youth, Philadelphia, Miss Fanny M. Jackson, is progressing finely. At its late session, the number of scholars was 150. Miss C. Cuyte, who has charge of the male department, has the reputation of being a fine scholar.

NOTICE.

MISSION ROOMS A. M. E. CHURCH, No. 12 Saratoga-St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

July 25—tf JAS. A. HANDY, Cor. Sec.

The Missouri Annual Conference of the A. M. E. Church will convene at Leavenworth City, Kansas, on the 12th instead of August 26th, as previously published.

The Indiana Annual Conference will convene at Springfield, Ill., Aug. 26th.

W. PAUL QUINN,
Presiding Bishop.

June 12—4t.

☞James Green, Esq., a member of Zion Mission, Philadelphia, is the authorized agent to collect towards relieving that weak church from its heavy debt of $5,100. He is commended to the generous reception of all Christian people.

J. YOUNG, Pastor.
THOS. JONES,
WM. G. COOPER,
BENJ. STEER,
CAPPEN DIOKE.

tf

☞Information wanted of Perry Tillman, formerly of West Philadelphia. He will hear of something to his advantage by calling at No. 422 Queen St. Will pastors read this? 4t.

☞Information wanted of Thomas Fuller, Eliza Fuller, and Clarisa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Pheips, Central City, Colorado Territory. tf

☞Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico. tf

☞Information Wanted.—Martha Tittle, formerly of Baltimore, Md., is desirous of learning the whereabouts of her sisters, Margaret Norris and Ann Bowley, also Mary Hall, all of Baltimore. My mother was known as Matilda Bawley. Any information will be thankfully received by Martha Tittle, No. 156 Wilkins St., Detroit, Michigan.

P. S.—Ministers in Baltimore will please read this in their churches. July 3–4t.

☞There will be a grand rally at Zion Mission A. M. E. Church, July 15th, 1869, for the benefit of that church. Some of our able preachers will be on hand. We hope to have the patronage of all.

JEREMIAH YOUNG, Minister.

THE POPULATION OF GREAT BRITAIN ON June 1st, 1869, according to the estimates of the Registrar General, amounts to 31,015,254 souls, or excluding the army, the navy and merchant service, and reckoning only the persons actually in the United Kingdom, 30,521,431—namely, 21,869 907 in England and Wales, 3,205,481 in Scotland, and 5,546,343 in Ireland. This is an increase of 240,644 as compared with the numbers in the latter United Kingdom in the middle of the year 1868—namely an increase of 220,330 in England, 17,356 in Scotland, and 3068 in Ireland.

PENNSYLVANIA CENTRAL RAILROAD.

SUMMER TIME, TAKING EFFECT APRIL 26th 1869.

The trains of the Pennsylvania Central R. R. leaves the Depot, at 31st and Market Streets, which is reached by the Market Street Cars, the Cars also connecting with each train leaving Front and Market Streets thirty minutes before its departure. The Chestnut and Walnut Street cars run within one square of the Depot.

SLEEPING CAR TICKETS can be had on application at the Ticket Office, North-West Corner of North and Chestnut Streets, and at the Depot.

AGENTS OF THE UNION TRANSFER COMPANY will call at the Dwellings and deliver Baggage at the Depot. Orders left at No. 903 Chestnut Street, or 116 Market Street, will receive attention.

TRAINS LEAVE DEPOT, VIZ.:

MAIL TRAIN	8.00 A.M.
PAOLI ACCOM....10.30 A.M., 1.10 & 9.30 P.M.	
FAST LINE	11.50 A.M.
ERIE EXPRESS	11.50 "
HARRISBURG ACCOMMODATION	3.30 P.M.
LANCASTER ACCOMMODATION	4.00 "
PARKESBURG TRAIN	5.30 "
CINCINNATI EXPRESS	8.00 "
ERIE MAIL & PITTSBURG EXPRESS	10.45 "
PHILADELPHIA EXPRESS	12.00 night

Erie Mail leaves daily except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 12 o'clock.

Philadelphia Express leaves daily. All other trains daily, except Sunday.

THE WESTERN ACCOMMODATION TRAIN runs daily, except Sunday. For this train tickets must be procured, and baggage delivered by 5.00 P. M., at 116 Market Street.

TRAINS ARRIVE AT DEPOT, VIZ.:

CINCINNATI EXPRESS	8.10 A.M.
PHILADELPHIA EXPRESS	8.50 "
ACCOMMODATION	8.40 & 7.20 P.M.
ERIE MAIL	9.40 A.M.
PARKESBURG TRAIN	12.10 P.M.
FAST LINE	9.35 "
LANCASTER TRAIN	12.30 P.M.
ERIE EXPRESS	6.30 "
PAOLI EXPRESS	4.20 "
SOUTHERN EXPRESS	6.40 "
HARRISBURG ACCOMMODATION	9.40 "

For information apply at Ticket Office.

JOHN F VANLEER, Jr, Ticket Agt, 901 Chestnut St.; PEARSON HAVEN, Ticket Agent, 116 Market Street.

SAMUEL H. WALLACE, Ticket Agent, at the Depot.

The Pennsylvania Rail Road Co. will not accept any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All Baggage exceeding that amount in value, will be at the risk of the owner, unless taken by special contract. EDWARD H. WILLIAMS,
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No. 18.

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THE CHRISTIAN RECORDER
"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD"

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD, General Book Steward.*

New Series, No. 6. PHILADELPHIA, JULY 17, 1869. Vol. IX, No. 423.

Poetry.

For the Christian Recorder.

RETRIBUTION.

"What brought thee to my realm?" The arch-fiend cried
Unto the spirit of a man who died
In all his guilt; and whose foul spectre fell
With its tremendous load, straight into hell.
With gruffer voice he cried: " What brought thee here?

Thou who hadst ample time thy soul to clear
From all the dark and leprous spots of sin—
Thou who' rest deaf amidst the thundering din
Of Mercy's cries; early she sat and late—
In sunshine and in storm, at thy heart's gate,
And knocked to thee; and with the tenderness
Of heaven, begged that accept its lovingkindness.
But then most foolish wretch, answered her, 'No,'
And by a life of badness bade her go
And tell the God that loved thee partially,
' I have no with the plains of bliss to see.'
What brought thee to my realm? thou simple knave,
Did not my Mighty Troubler die to save
Thy worthless soul, and did not Heaven's door
Fly open wide, to be shut never more
'Gainst thee nor any of thy faithless crew—
The hard-voice Gentile, nor the cow'ard Jew?
And God's prevailing Spirit, too, did it
Not come in thee and on thy portals sit,
And point the way—its own strength give
That thou mightst flee the impending doom and live?
Such earnest wish by thy most partial God
Was never once expressed toward us; His rod
Grows heavier, as the fated years roll on,
As tho' His vengeance never would be done.
Then why come blither chlel of fools? say why
On proffered Seraphs' wings didst thou not fly,
And be at rest?"

Dumb was the soul cast down;
And when against he caught the arch-fend's frown,
And heard the muttering curses all around,
He fell in fear upon the heated ground.
Reined by the demons, and their touch gave life
And sensibility, short was the strife.
Behold my soul is smoke, and fire, and chain,
A kindred soul forever to remain.

SWALOW.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAPTER XIII.

Miriam and Camilla watched with anguish Lonis' devotion to the Confederation, and many sorrowful conversations they had about it.

At last one day Miriam said, " Miss Camilla, I can stand it no longer;—that boy is going to lift his hand agin his own people, and I can't stand it no longer; I've got to tell him all about it. I just think I'd bust in two if I didn't tell him."

"Well, Mammy," said Camilla, "I'd rather he should know it than that he should go against his country and raise his hand against the dear old flag."

"It's not the flag nor the country I care for," said Miriam, " but it is that one of my own flesh and blood should jine with these secesh agin his own people."

" Well, Miriam, if you get a chance you can tell him."

"Get a chance, Miss Camilla, I'se bound to get that."

Lonis was somewhat reticent about his plans; for he knew that Camilla was a strong Union woman; that she not only loved the flag, but she had taught her two boys to do the same; but he understood from headquarters that his company was to march in a week, and although on that subject there was no common sympathy between them, yet he felt that he must acquaint her with his plans, and bid her and Miriam good bye.

So one morning he came in looking somewhat flushed and excited, and said: "Sister, we have got our marching orders; we leave on Thursday, and I have only three days to be with you. I am sorry that I have seen so little of you, but my country calls me, and when she is in danger it is no time for me to seek for either ease or pleasure."

" Your country I Louis," said Miriam, her face paling and flushing by turns. "Where'se your country ?"

" Here," said he, somewhat angrily, " in Louisiana."

" My country," said Minnie, "is the whole Union. Yes, Louis," said she, "your country is in danger, but not from the Abolitionists in the North, but from the rebels and traitors in the South."

" Rebels and traitors !" said Lonis, in a tone like one who felt the harsh grating of the words

" Whom do yon mean ?"

" I mean," said she, " the ambitions, reckless men who have brought about this state of things. The men who are stabbing their country in their madness and lolly; who are crowding our graves and darkening our homes; who are dragging our young manhood like you, who should be the pride and hope of our country, into the jaws of ruin and death."

Lonis looked surprised and angry; he had never seen Camilla under such deep excitement. Her words had touched his pride and roused his anger; but suppressing his feelings he answered her coolly, " Camilla, I am old enough to do my own thinking. We had better drop this subject; it is not pleasant to either of us."

" Lonis," she said, her' whole manner changing from deep excitement to profound grief, " Oh, Lonis, it will never do for you to go! You must not !"

" And why not ?"

" Because,"—and she hesitated. Just then Miriam took up the unfinished sentence,—" because. to join the secedes is to raise your hands agin your own race."

" My own race," said Lonis laughed scornfully. " I think you are talking more wildly than Camilla. What do you mean, Miriam ?"

" I mean," said she, stung by his scornful words, " I mean that you, Louis Le Croix, white as you look, are colored, and that you are my own daughter's child, and if it had not been for Miss Camilla, who's been such an angel to you, that you would have been a slave to-day, and then you wouldn't have been a Confederate."

At these words a look of horror and anguish passed over the face of Le Croix, and he turned to Camilla, but she was deadly pale, and trembling like an aspen leaf; but her eyes were dry and tearless.

" Camilla," said he, turning fiercely to his adopted sister, " Tell me, is there any truth in these words? You are as pale as death, and trembling like a leaf,—tell me if there is any truth in these words," turning and fixing his eyes on Miriam, who stood like some ancient prophetess, her lips pronouncing some fearful doom, while she watched in breathless anguish the effect upon the faied victim.

" Yes, Louis," said Camilla, in a voice almost choked by emotion. " Yes, Louis, it is all true."

" But how is this that I never heard it before? Before I believe this tale I must have some proof, clear as daylight. Bring me proofs."

" Here they are," said Miriam, drawing from her pocket the free papers she had been carrying about her person for several days.

Lonis grasped them nervously, hastily read them, and then more slowly, like one who might read a sentence of death to see if there was one word or sentence on which he might hang a hope of reprieve.

Camilla watched him anxiously, but silently, and when he had finished, he covered his bowed face with his hands as he said with a deep groan, " It is true, too true. I see it all I can never raise my hand against my mother's race."

He arose like one in a dream, walked slowly to the door and left the room.

" It was a painful task," said Camilla, with a sigh of relief, as if a burden had fallen from her soul.

" Yes," said Miriam, " but not so bad as to see him fighting agin his own color. I'd rather follow him to his grave than see him join that miserable secesh crew "

" Yes," said Camilla, " It was better than letting him go."

When Lonis left the room a thousand conflicting thoughts passed through his mind He felt as a mariner at midnight on a moonless sea, who suddenly, when the storm is brewing finds that he has lost his compass and his chart.

[TO BE CONTINUED.]

Communications.

For the Christian Recorder.

WILBERFORCE—ITS COMMENCEMENT.

MR. EDITOR:—On Friday, June 25th, in company with Bishop Shorter, we left this city for Ohio, to attend the anniversary exercises of Wilberforce University. We arrived at Xenia about 9 o'clock, A. M. Saturday, and immediately repaired to the Institution. There we found Dr Payne and Professor Fry busily engaged in examining the theological class in Mental Philosophy The examination was strict and impartial, and, so far as the writer is capable of judging, the young gentlemen acquitted themselves well. Classes in Greek and Latin were also examined, and to say the least, the exercises were highly creditable to both scholars and teachers. Sabbath morning at 11 o'clock the annual sermon was preached by Rev Bishop John M. Brown, from Rev. xxi. 12. Monday morning we attended the examination of Mrs. Messenger's class in Botany. In order to combine theory with practice, the students in this science are required to bring specimens of flowers, to illustrate their lessons; and it is worthy of remark that for this purpose the extensive grounds about the University afford abundant facilities. The meeting of the Trustees was held on Tuesday at the College Library. Some of the most prominent men in the connexion were present, including all the Bishops, excepting Ward of California.

THE COMMENCEMENT,

Or rather, the Anniversary Exercises, on account of the rain, did not take place in the campus according to announcement, but came off in the Chapel. The platform was neatly decorated with flags; and over it was an arch on which were the words, "HUMANITY PROGRESSES."

The Programms of the exercises was as follows:

MUSIC—PRAYER BY BISHOP WAYMAN.

MUSIC.

Oration—No one Lives for Himself, S. Bailey.

Essay—Memorizer—Watching the Tides, Miss M. E. Ashe.

MUSIC.

Oration—Onward and Upward, J. W. Beckett.

Oration—Value of Hope, J. Butler.

MUSIC.

Oration—America's Sellhopy, J. E. Carter.

Selection—Charge of the Light Brigade, St. Cyprian Delaney.

MUSIC.

Essay—Educate your Daughters, Miss J R Early.

Oration—Power of Ideas, J. T. Jenifer

MUSIC.

Oration—Work of the Hour, S. T. Mitchell,

Essay—Memoriter, Let there be Light, Miss S. F. Rickborough.

Oration—Watchman, What of the Night? S. H. Jackson.

MUSIC

Discussion—Ought Ministers of the Gospel to engage in Party Politics? J P Shorter, J. H. Welsh.

MUSIC.

Benediction—By Bishop Campbell.

The orations of the young men evinced considerable maturity of thought, were neat in expression, and gracefully delivered. The young ladies' essays were well written, and showed more than average ability The discussion was perhaps the most interesting part of the exercises. The disputants, J. H. Welch, and J. P. Shorter, are young men of fine talents. The former is a student of theology, and will graduate next commencement; the latter is a son of Bishop Shorter, and a member of the Junior class.

THE PROSPECTS

Of the Institution at this time, are unusually good. By referring to the catalogue, it is seen that the number of students in attendance has been 167, of whom 71 are females. The Trustees have in hand sufficient means wherewith to erect the main building, and the work will begin immediately. The whole, when finished, will be one of the best, college edifices in the State

THE FACULTY

During the past year th re has been as follows: D. A Payne, D D, President and Professor of Systematic Theology Rev. Holland B Fry, A. M., Professor of Mental and Moral Philosophy J. W Adams, A M., Professor of Greek and Mathematics, and Mrs. M A Messenger, Principal of the Female Department Besides those, there are employed as teachers several students of the higher college classes. Professor Fry comes from Oberlin College; Professor Adams is a graduate of Amherst They both are fine scholars, and deeply interested in the elevation of our people Miss Blanche V. Harris has been elected a teacher in the Female Department, and will begin her labors at the opening of the Fall term, Wednesday, Sept 1. It is generally believed that during the ensuing year the number of students will be greatly increased; and preparations are now going to accomm-date all that may attend.

A. M. E. CHURCH NEWS.

Rev. Wm. B. Oatley of Independence, Mo., writes June 30th:—MR. EDITOR:—Allow me to speak in behalf of our work in the West. We have inclosed a frame church 30 by 40 feet in Kansas City Mission on the Independence Circuit. I also visited Eldor Rodny, who is at work in good spirits making every effort to complete his edifice by the sitting of the Missouri's Annual Conference in Leavenworth, Kansas Pray for our prosperity.

M S Bryant writes:—Opelika, Ala., July 5th, 1869, MR. EDITOR:—Our flourishing Sabbath-school, established by Rev. R. B. Bailey, had a fine exhibition on Thursday and Friday nights last week. There was a large muse of people out, black and white, who acknowledged it to be as good an exhibition as they had ever seen.

I am happy to inform you that God has blessed us with a good pastor; one who works hard for the elevation of his race.

Rev. R. Hurley writes from Delaware, Ohio, July 6th:—DEAR EDITOR:—I beg a short space in your paper to report the doings of the people at Delaware. We held our first quarterly meeting on the 4th of July; we had a happy time. Our dear Elder was with us, and gave us two powerful sermons at 3 o'clock, from the text, " He is risen," and at night, " What is the Almighty that we should serve Him?" While he dwelt upon these topics the people began to say, Surely God is in the place.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the AFRICAN METHODIST EPISCOPAL CHURCH, BY REV. A. L. STANFORD, General Book Steward, No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscriptions, &c., should be addressed to Rev. A. L. Stanford, No. 631 Pine St., Philadelphia, and all matters sent by express and in any way must be directed to Rev. A. L. Stanford, No. 631 Pine St.

All letters pertaining to private matters should be directed to Box No. 2074, Philadelphia.

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One square (ten-line space) one month	$1 00
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One square (ten-line space) three months	2 00
One square (ten-line space) six months	3 50
One square (ten-line space) one year,	5 00
Two squares (ten lines space) one year,	9 00

Ten lines nonpareil square.

The Christian Recorder.

Philadelphia, Saturday July 17, 1869.

☞ Whilst a few of our people (thanks to their good judgment,) *a very few*, are grumbling over the change in our *Recorder*, thoughtful men outside of our connexion applaud the step we have taken. Let the dissatisfied read the following, which we clip from the *American Baptist*, and then hold their peace.

"*The Christian Recorder.*"

"This, the denominational organ of the African Methodist Episcopal Church, has been reduced to about one-half its usual size. This reduction is an instance in which growing small and simple, indicates growing large and wise in the things of greater importance. The old *Christian Recorder* carried too much dead weight with it; the new *Christian Recorder* is as full of life and originality as Rev. B. T. Tanner, its editor, is of vigor. The old *Recorder* had as much as it could do to keep itself alive; the new seems to have a full supply of life, and, therefore, devotes itself to the interests of the denomination."

GRAND PIC-NIC AND SPEAKING.

It is the purpose of "the Trustees" of the Book Concern, in conjunction with the pastors of all our city churches, to give a grand pic-nic. They hope to make it the pic-nic of the season. Eminent speakers will be secured, while good music will enliven the day. Let all our friends prepare. Let them be assured that no means will be spared. The time will be August 1st; the place hereafter made known. 2t.

"METHODIST CONSOLIATION."

Under the above caption, the editor of the N. Y. *Christian Advocate* has written an article which opposes, in almost every section, every exhortation of the Saviour enforcing unity and peace among His disciples. In a previous article, he had shown (at least to his own satisfaction) that union among Protestants generally, was a thing, not to be desired; more, that by it the "best interests of religion and Protestantism could not be served." This week he shows that a united Methodism is not to be desired. Next week by the same ratio of progression he will have caught up, doubtlessly, with Mrs. Elizabeth Cady Stanton, Lamartine, in his admiration of Plato, says: "Whose disciple I should be, if Christ had neither spoken, nor lived, nor suffered. Never parched in expiring." Thus feel we in regard to the "Unitarian"

"*Eclectic Medical Journal.* Jas. Buchanan, M. D., Philadelphia, Pa., $2.00 per annum. The universal reading of such magazines can not do good. The civilization of the future gives signs of doing away with two classes of men—doctors and priests. Who has a better right to take care of the body and preserve the soul than the man himself? The coming civilization will require every man to do his duty.

"*Saving Banks. Their Origin, Progress and Utility.*" With a History of the National Savings Bank for Colored People, by C. A. Woodward. We have received a copy of the above-named pamphlet through the politeness of our friend Jas. Delaney, and have read it with pleasure. It has just the kind of information that the colored people want. The world to us is the days of slavery, was such a sorry place, that we cared nothing for it. We thought only of Heaven and the great White Throne. We saw but one side of religion, and that was the eternal. So far as Christianity was calculated to make *earth* comfortable and time endurable, we were utter strangers to it. Not so now. The earth—robbed of its whips and chains and bloodhounds—has become quite an endurable spot of creation, and we are willing to abide in it awhile. Willing thus to stay—this little volume informs us how our stay can be made pleasant to ourselves and profitable to our fellows. It shows how easy it is for a man to become rich. It ought to be circulated freely

Miscellaneous.

For the Christian Recorder.

DOINGS OF THE ANNUAL CONVENTION OF THE SABBATH-SCHOOL UNION FOR THE STATE OF OHIO.

This convention of ministers, superintendents, friends and representatives from every Sabbath-school denomination in this State and the adjacent cities of the Middle States, met in convention at the Presbyterian church in the city of Steubenville, Ohio, Wednesday morning, June 3d. After the usual devotional exercises, and a fair distribution of the honors, the meeting was opened for the discussion of various subjects connected with the Sabbath-school interest; such as the best method of teaching and governing. There was a small delegation of colored persons present who took a lively interest in the doings of the Convention. Dr. Walker, a very intelligent thinker of the A. M. E. Church, was a prominent character among the colored members. There was a large concourse of white delegates from the State. The meetings continued three days, and at every session the large church was filled with delegates from other States and the surrounding country. The singing was one of the most interesting features of the Convention. On the whole there was a very ordinary class of minds making up the bone and sinew of the Convention, that is if we are to judge from the number of ideas contained in the remarks set forth by those who took an active part in the discussions Of course there were a few exceptions. I do not mean to say they were not men of ordinary mind; but I claim that when we talk, what is said can only be valued in proportion to the number of ideas contained, the impressions made for good, and the way those thoughts are made available or brought into practical use, directing us aright and bringing us in harmonious relation with nature's law. One thousand jackalls added together does not make one intelligent man. One truth, though uttered in a low tone of voice, will last longer than the most eloquent out-burst of mere noise. It is fair to say that the Sabbath-school interest was very badly cariontured in this meeting. Every one of our white friends, except the Rev Mr. Pauck, came to our meeting with one idea, that is, while they differed, each man had a special idea, which he offered as the best method of governing Sabbath-schools; and more than three or four persons occupied the Convention without touching the subject under discussion, and that too, without being called to order by the chair. I was very much surprised to meet with such an ordinary class of minds at this meeting; and this remark I make with an exercise of liberality, comparison, and the most careful discrimination If you paint a man's face and give him a great long nose out of proportion with other parts of his face, you have got all nose and no face. So was with the one or idea men of the Convention; they were in favor of converting all of our Sabbath-schools into prayer-meetings or singing-schools, by making one or the other a leading feature, regardless of every other interest. These elements might be blended equally, and no one of them made a controlling feature, while other matters equally important are neglected. The next subject considered was "the best method of teaching" The subject was not only mastered, but discouraging to every youth of the sympathetic or mental gravity. The syllogisms were contrary to every known rule in mental philosophy; for instance, it was decided that children of dull minds, proposed to the lymphatic temperament, seldom accomplished as much intellectually, as those of the quick or mental temperament. Now, this is not so. I have had several years experience as teacher in the public schools, and I have always had more hopes of a dull boy who was disposed to continue (as such minds generally are,) than I could possibly have of a shooting star—a bright boy of the mental temperament, who learned fast without much labor, but who, according to the very nature of his temperament, was discontinuous, disposed to fly off, short speed quick, but void of that mental endurance and tenacity of the former, which eventually gives success.

☞ Any young man, morally and intellectually qualified to take charge of a school can hear of a good position by applying to the Editor of "Recorder."

For the Christian Recorder.

PRACTICAL THOUGHTS FROM THE IDEAL INSPIRATION OF AN ARTIST'S STUDIO.

When contemplating over a work of art, our minds are prone to underrulue and ignore the elementary principles of their construction, and wander off in visionary imaginations, of which the object oreamed is the originating source of inspiration. This is one of the fascinating beauties of art. But it is questionable at times, whether this inspiration is possessed in itself of any practical effects. We take these inspired forms of gems as ideal models, whereas in reality they are eminently practical, eulogizing the most perfect and purest essences of nature. We overlook their practical examples in an engrossing worship of their inspired beauty; Art in itself does not mark out a standard unattainable by man, for the closer it approaches nature in its productions the more it savors of perfection. But still, this enlightened age has so far deviated in all respects from perfect, natural models, as to entirely disconnect gems and art from all that admit of a practical application; erecting an imaginary seventh heaven, and installing them as gods to be worshipped. Art worship is not to be condemned when its praises arise from an innate desire to carry into practical effect the lessons of the object worshipped. The inspiration of the production is lost to all practical good, if it instills in us nothing save a gaping admiration. The ideal in art is but the beautiful symmetrical drapery of a pure beneficent example. That but for this cloak, genius would either grate discordant on our senses, or fall short of the meaning it was intended to convey. Now the question arises, How shall we correct this fault? and thereby place man in a position to readily grasp and understand what to the masses is rapidly becoming the unattainable in art. We cannot rob art of its inherent beauty, by degrading it to humanity's low level; and it seems almost impossible to elevate the generality of men to a clear appreciation of the Olympian heights of a pure conception in art. Divided between ideal and practical, in simply to pave the way for its extermination. The only consistent remedy lies in our elevating man up to its own high standard. What an example of all the continents of Hygiene and Physiology, is that perfect model of a human being, the Venus de Medici. Yet we may search the world and fail to find its natural counterpart. Here art has shamed nature by a symmetrical production, that has no equal in the human form. We lose art's practical teachings in the vague mists of our imaginations; and why? Simply because we draw an unnatural line of demarkation between the ideal and the practical—its birth and inspiration—its example and effects. But even examples and effects must inevitably fall short of their intended purpose if the objects to be acted upon are diametrically antagonistic in the elements of their construction; therefore, it becomes absolutely necessary to a correct knowledge and appreciation of art. Cultivate and establish the, and the mind will at once be enabled to grasp a correct and practical meaning from an ideal example. Now we grasp blindly in the vague, misty atmosphere with which we have enshrouded the spirit of genius. Once placed within the mystic sphere of art, and we dream—drift gently down an ebbing tide of softly flowing nonsense not to awake, in a stormy sea of rage, incoherent and unanswerable surmises; to find its lessons swept away 'neath a huge tidal wave of senseless admiration, and our reasoning faculties are awed into silence, while imagination is left to judge, and even criticise. Dryden fully understood this point when he observed that "men of unbounded admiration often lack the poise of judgment." In this I do not wish to convey the impression, that the ideal should be neglected. Intelligent judgments never encroach on the rightful sphere of the imagination. Reason rather endows the imaginary talents with the prestige of its clear discriminating power. An accurate judgment must naturally be consistent and evenly balanced in its varied conceptions. This is but natural. Then with the reasoning powers developed there need be no limits to the province of the imagination.

Notice how beautifully Emerson connects and blends the imagination with reality, the ideal with the practical. In his famous address before the Phi Beta Kappa Society of Harvard on the Aspects of Culture, referring to the refining influences of nature, he says, "Look out into the July night and see the broad belt of silver flame which flushes up the belt of heaven, fresh and delicate as the bonfires of the meadow flies." Now mark his fluent solving of the ideal and development of the practical. "Every soliciting instinct is only a hint of a *coming fact*, as the air and water that hang invisibly around us hasten to become solid in the oak and the animal."

From the ethereal drapery of the imagination he practically develops the "coming fact."

(To be continued.)

For the Christian Recorder.

LETTER FROM REV. J. T. THOMPSON.

Ma. Editor:—Leaving Philadelphia on the 29th of June, to visit two of my classmates at Princeton, N. J., and to witness the commencement exercises of the famous College of our land and age, I enjoyed the most pleasant visit of my life. It is useless to undertake to describe the grand display of eloquence, and the able productions of mind. No one, who has taste for culture, failed to be deeply interested, and highly entertained. It was the 23d commencement of the renowned College. Let us think of our position, calling, and duty, and with united hearts and hands, and with all diligence, energy, and earnestness, of soul climb the "rugged steeps of greatness, and vie with the most favored of the land." On Friday, in company with the Rev. Wm. H Thomas, and Rev. L. Schenck, A. B., I called on the Rev. James McCosh, D. D. LL.D., President of the College of New Jersey He received us cordially, inviting us to his large reception room. Being seated, Pres. began a pleasant conversation, encouraging, and pointing us to fields white, and waiting for the reapers. During my stay the good friends and ladies of Princeton, spread many tables loaded with luxuries, and thus my short visit was ended. The people of Princeton, are proud of their first graduate (T. L. Schenck). He is welcomed cordially, and warmly received everywhere by white and black.

Prof. Stockton, is gone, he has been looked upon, as destined to be a leader for his race. He now launches his little bark upon the sea of time, to try his hand at the helm. May God bless and strengthen his soul as he goes forth to plough the waves and face the storms of life.

The Rev. Wm. H. Thomas, a classmate and graduate of Lincoln University, has received and accepted a call to Witherspoon church, Princeton, N. J. Our prayer is, that God may make him an able minister of the New Testament of Jesus Christ. I shall not soon forget my visit, and the friends of Princeton.

P. S. It was the unanimous consent of the graduating class of Lincoln University to support and encourage all organs, institutions, and other measures, which have for their aim the moral, intellectual and religious elevation of our race.

Respectfully yours for God and humanity,

JOSEPH T. THOMPSON

Philadelphia, July 5, 1869.

For the Christian Recorder.

LETTER FROM THE SEA SHORE.

Masonboro' Sound, New Hanover County.

I write you from one of the most delightful spots in our State (N. C.,) on the sea shore—where there are more elegant fish and delightful oysters and bathing, than any of pleasure seekers who are here can consume.

This is the pea nut region, and they are beautiful, and the point that tickles my political fancy is that there are so many black men engaged in the business, each of whom lives under his own vine and fig tree.

If you remember, this is the portion of country the bloody and chivalry generally sought in old times to renonciate and escape the scorching sun and business life, and now when they come down "on the scout," they meet almost unexpected changes starring them in the face.

When they meet one of their former slaves now, with oysters and cart on the road to Wilmington, he is not carrying his master's produce, but the product of *his own* strong arm. The sweat of his brow has filled his cart, and, as a man, he goes to market to dispense of the fruits of his labor, and thus it is we are jostpaying around to the full realization of every promise laid down by the apostles of freedom.

Camp meeting, under the auspices of the African and Zion Church, begins at "Sugar Loaf" on Thursday. Every arrangement for convenience, comfort, and a happy time has been made, and a pleasant time is looked for ward to.

Rev Daniel Seaton, of the A. M. E. Church, preached a powerful and logical sermon to the young people of his congregation yesterday evening. It was estimated that three thousand people were present. The most intense interest was manifested during the discourse. Striking points full of practical bearing and meaning were made The speaker had a fair opportunity to demonstrate his capacity as an adviser, which he did to the astonishment of all, because few supposed that the revered gentleman would make so elaborate, careful, and searching an address. At the conclusion of the sermon, thirty applicants for admission to society were recorded.

The grand church edifice will soon be completed, and I am correct when I say, it will form one of the most choice places of worship in our State. So much for the freedmen, who, though few they be, have not failed to erect a respectable place of worship

The membership of our connection here is daily increasing, and the "Old Bethel" on 5th and Red Cross will be unable to the task of holding the congregation, if enlistment is to be continued at the present rate.

CHAPITOULAS.

For the Christian Recorder.

THANKS TO WHOM THANKS IS DUE!

Brother Tanner:—Will you permit me, through the "*Christian Recorder*," to tender thanks, 1st. To the members of the "*Youth's Mental Improvement Club*," who gave a *grand literary feast* on the 26th ult., for the benefit of the A. M. E. Church, realizing above expenses *one hundred and thirty-two dollars, and ninety-six cents*, which amount was presented to the Trustees at the close of the service the following Sunday evening, with the following address, from the *learned* and *accomplished* President of the Society, T. L. O'Lambert, which was responded to by the Pastor. 2d. We would tender thanks to the members of the Society known as "*The Sisters Worshipful*" for the sum of $40, the proceeds of an entertainment given on the evening of the 14th of June, for the benefit of the A. M. E. Church. The entertainments given by these Societies were grand and instructive, and too much credit cannot be given to the management of the members, and their praiseworthy efforts in behalf of the Church.

May the great Head of the Church bless and prosper them abundantly.

Rev. L. Lackford.

Detroit, Mich., June 21, 1869.

To the Members of the A. M. E. Church — The members of the Y. M. I. Club in presenting this presentation, do their entertainment to the Church, would here express their pleasure in being able to donate this sum towards the *liquidation of the church debt, solely and expressly*, and in so doing we hope, *sincerely* hope that God who has favored this step, humble though it be will endow each member with Christian union, and untiring perseverance—until the house of worship in which they soon assemble will *be their's* beyond the power of any to usurp.

And that in his divine wisdom he will perfect the work and gain "the hearts of men to its completion will *ever* be the *fondest wishes* of the *Members* of the "*Youth's Mental Improvement Club*"

For the Christian Recorder

LETTER FROM LEXINGTON, KY.

Mr. Editor, *Sir*:—Tha old adage so frequently repeated to wit, "It's an ill wind that blows no good," may find a counterpart in the saying, "No weather but supplies a want." Hoary winter with diminishing locks lingered long in the lap of spring, his chilling presence prevented her shy daughter, Miss April, from decorating her tresses cold with the marigold, pink and peach blossom, as she had used to do, ere her younger sister, May, went into company. Smiling May did not smile so lovely; indeed, the first few days of her visit was spent in murmuring pouts and somo tears.

On the 25th day after her arrival the S. Schools held a Mass meeting, and resolved to have an old-fashioned pic nic, erect a May pole, wreath and crown a Queen with flowers. At the question, *Whom shall the flowers to be had?* Their smiling *faces* grew black as echo answered, *to be had.* Just then the cloud broke away, the sun shone out clear and warm. May seemed her wonted smile, and in a few days beautiful flowers filled the air with sweet fragrance The pic nic came off with *eclat* The Independent Baptist, A. M. E, and Union Baptist, formed a procession of 900, with their superintendents, pastors, and teachers, marched to a beautiful grove where *Suncend* sp-eches, much playing, and most excellent *eating*, did take place.

Decoration day was duly and appropriately observed here by all parties, and orators, federate, and confederate, vied with each other. O the power of personal attachment! While the patriot, with tears, decorated the grave of his fallen countryman, who died that his country might live, just across the lawn another might be seen doing the same thing over one that fell fighting to destroy his country. The G. A. (colored,) after the ceremony at the colored Cemetery marched from their ground to the graves of the white soldiers. When they appeared at the entrance, they excited some surprise, but they were invited inside the enclosure, and all passed off solemn and pleasantly Mr. J. G. Hamilton, our efficient Superintendent of Public Schools, favored the audience with one of those peculiar and graphic speeches that always warms the heart and enriches the memory. His remarks upon the future of our country and race, were ash firmly bonetifal.

Alexo.

THE REORDER vs. THE COLORED CITIZEN.

"The Citizen" contains more than double the amount of reading matter that the "Recorder" does, and that's what's the matter."

"Colored Citizen" July 3, 1869

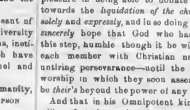
Any of Ned Boutlina's morals contains more reading matter than Butler's Aenlogy.

☞ George Peabody, Esq., has given another 1,000,000 dollars to his School Fund for the South. As this money goes to enlighten the *whole* South, loyal and rebel, black and white, it cannot but be instrumental in bringing about an era of good feeling to that distracted portion of our common country.

☞ One dollar—a bare single dollar, will procure the "Recorder" for the remainder of the year. Who will not subscribe? The "Recorder" is the organ of 225,000 people.

☞ Bryant, Stratton and Kimberly's Commercial College in this city, seem not to understand that Negroes have brains, and that negro young men may possibly aspire to higher callings in life. The extreme prejudice of those gentlemen, is seen in the fact that they oppose young colored gentlemen, becoming *third class* clerks by closing their doors upon them.

☞ The Diplomats of Europe are perplexed to know whether the Viceroy of Egypt is a king. The royal receptions which the Christian rulers of Europe have given him offended the Sulten



OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Providence, R. I., Rev. J. W. Berleigh, pastor, paid, viz. Rev. R. Parker, Mrs. Melvin, Mr. and Mrs. Hebrew, F. Jackson, J. Worthing, S. Lasse, R. Lagree, Mrs. Morris, Mrs. Elliott, E. Spencer, T. Green, L. Jones, J. Wilson, M. Brown, E. Walker, A. M. Morris, W. H. Webster, T. Green, T. Glascow, L. Mitchell, Mrs. Forrest, F. Pipes, S. Treadwell, J. Morris, Mr. Mathews, A. Rights, J. Johnson, Rachel ——, L. Treadwell, Mrs. Vannuckey, $1; Mr. Taylor, 75 cts; Mrs. Holkee, 50 cts.; Thos. Johnson, 50 cts.; Sum $22. Paid for "Recorder" Marion Jewett, $1.

Frederick, Md., Quinn chapel, Rev. Jacob Nicholson, pastor.—Mr. Taylor, W. J. Purdy, G. Robinson, W H. Taylor, C. Barnes, Chas. Wilson, B. Jones, C. Robinson, Mary Wilson, H. Diggs, D. Hill, A. Hillary, Ed. Speakes, Wm. Miles, A. Johnson, W. C. Rolin, Sarah Tasker, H. Gor, W. Brown, Thos. Roberts, C. Tasker, H. Carrol, J. T. Cosley, S. Jones, M. Smith, T. Hall, R. Marshall, M E. Bailey, J. Speaks, F. Freser, S. Powell, L. Burgess, E. Tucker, M. Boon, J. Montgomery, J. Harrison, A. Booker, J. Gull, E Snyder. Amount, $9.75 Cash, $1.18.

W. J Purdy, $1; G. Robinson, 1; Ed. Speakes, 1; W. Miles, 1; C. Tasker, 2; H. Diggs, 1; C. Roles, 1; E J. Hollin, 2; T. Smith, 1; M. Thompson, 1; From Sunday School, 40 cts.

Acknowledgments.

Rev. W. H. Brown, Dist. Book Steward of South Carolina Conference, books, $25; Rev. Beverly Casey Kalamazoo, Mich., books, 7.10; Free will offering of Philadelphia Conference, 4th of July; Bethel Church Rev J M Williams, 18 23; Union Church, Rev. Jos Smith, 8.50; Frederica, Del., Rev. R A Barney, 12.38; West Philadelphia, Rev J Young, 9.19; Camden, N J., Rev W M Watson, 6.66; Book Concern Proportionment, Rev W M Watson, 1.50; Papers, J Cornish, cash, 1.62; S Canton, 2; J. Emboy, 1; J. Eddy, 1.12; From Bethel S. S. Baltimore, 3.25; Mr Curtis, 1.

Bordentown Circuit, N. J., Rev. W W Grimes, pastor: Bordentown (Ch.), $5.25; Bordentown (S S.) 1; Allentown (Ch.) 2.03; Cookstown (Ch.), 35 cts.; Crosswicks, 3.40.—Total, $12.03.

Pennington with Circuit, Rev. H. H Lewis, pastor: A Dorsey, H. Nelson, S. Griffi, E. Williams, J. Moulton, T. Binggold, Geo Nelsen, J. Dickerson, B. Thomas.

HO FOR THE CAPES!

The well known Bannsker House having been put in thorough trim, is now open for the visiting public.

The proprietor flatters himself that ample satisfaction will be given to all.

tf R. H. GLEAVES, Proprietor.

Advertisements.

List set Prejudice asarp your Reason.

It is a fact that, in the minds of many persons, a properties sis ingle against sbon are called patent medicines, but why should this prejudice exist in regard to a remedy that has such an array of testimony to support it as HOSTETTER'S STOMACH BITTERS? Physicians pr scribe it, why should you discard it? Judges, sentially endorsed many of tabel, have used it and do use it in their families; why should you reject it? Let not your prejudice usurp your reason to the endangering injury of your health. If you are sick, and require a medicine, try these Bitters.

When the bodily energies are worn out by anxiety and need a stimulant, this is the best that can be taken. It will impart a vigorous mind to by hygienic tactics and exists, which prevent it from becoming tainted; and hence it does not produce more temporary excitement, to be followed by injurious reaction, but communicates a permanent potency to the entire vital organization. Some of its herbal constituents are slightly aperient, so that in cases of habit costiveness it is one of the most beneficial of remedies. In case, it does of it takes its miracle medicines will tend to promote quiet and refreshing slumber. For palpitation of the heart, tremors, hysterics, fainting fits, general weakness and the numerous heart and distressing attacks to which indisposes especially subject, under certain morbid conditions of mind and body peculiar to their sex, the Bitters will be found the most agreeable and certain of all curative remedies.

The constitutionally nervous may readily keep their infirmity in nonsolent check by the daily use of this healthful vegetable tonic and those who have "shattered their nerves," as the phrase is, neither by imprudent indulgence or undue physical or intellectual labor, will find in this vitalizing elixir a prompt restorative.

TARRANT'S SELTZER APERIENT.

All the Gold and Diamond Mines of the Earth are of less value than the Saline Principles in the seeds of the tamarind, cassia and senna, and it has the advantage of being pleasant to the taste. In TARRANT'S Effervescent Seltzer Aperient these principles are combined with other vegetable aperients—while every medicine element is retained. The effect of this combination is to produce an effervescent draught, which is cool, refreshing, unirritating, and, for our tastes, delightful. Its operation is mild, but certain, and, for our weakness, we among medical marvels which must be pronounced to be truly valuable.

SOLD BY ALL DRUGGISTS. july10-6m

Mrs. S. Shorter Hawkins.

Dry Goods

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY.

at

No 618 Lombard Street, Philadelphia.

MRS. S SHORTER HAWKINS continues to keep constantly on hand a wonderful assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.

ALSO,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ A liberal share of patronage is solicited. ☜ july17 tf

Bannaker House,

Cape May City, N. J.

THIS above named HOTEL is now open, and will continue open until November 1st.

R. H. GLEAVES,

july17 3m Proprietor

Life Insurance.

LIVERPOOL AND LONDON and GLOBE INSURANCE CO., Office No. 6, Merchants Exchange.

CAPITAL AND ASSETS, - - - $17,000,000.

Insurance for any amount placed in the above or other good Companies by

WILLIAM SCOTT,

903 South 9th St., Philadelphia

Selections.

AN APPEAL.

The African Meth. Epis. Church has a membership of over 225,000. Three-fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows. They are, but babes, yet do the necessities of the times demand that they should be men. Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist as erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuitously, or at a more nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they get it, they themselves will be made the better men, while a right bent will be given to the minds of their children. Who will help us do this good work? What will you do? Remember it is more blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak Reader, dost thou recognize these truths, if so, how much? Our agent is Sir. J. H Smith.

Bishop Payne, $10; Benj. Coates. $10; Chas. P. Krauth, $2; W. H. Furness, $5 (not paid); M. Baird & Cn., $20; H. Belfield & Cn., $3; Wm. Sellers & Co., $20; George Maclean, $7 50; Richard Norris, $5; Thomas Mailack, $2; Cash, $1; Hoopes & Townsend, $5; Cash, $2; E. W. Clark, $20; Cash, $10; Phillips Brooks, $5; J. H Bullock, $5; Cash, $5; Cash, $5; Evan Randolph, $5; Cash, $1; Jas. N. Rnch, $1; Chas. Stewart, $1; Cash, $2.

GENERAL BOOK STEWARD'S APPOINTMENTS.

From the 15th to 17th uf July, Boston, Mass.

From the 17th to 20th of July, New Bedford, Mass.

From the 20th to 24th of July, New Haven, Conn.

From the 24th to 26th of July, Brooklyn, N Y. tf A. L. Stanford.

PERSONAL.

John M Langston, colored, of Ohio, a lieutenant applicant for the mission to Liberia, was at the Executive Mansion to day, with the Hon. A. C. Riddle, to present to the President papers urging his appointment.

Richard Roalf, Old John Brown's Secretary of State, has been appointed Assessor of Internal Revenue in the District of Edgefield, S. C.

It is announced that when Congress meets in December a bill will be at once introduced repealing the charter of the present Medical Society of the district, and incorporating a new one, of which Drs. Purvis and Augusta, the colored physicians recently rejected by the present Society, will be among the corporators.

James Lynch has been appointed by Gen Howard superintendent of education in Mississippi.

James C. Matthews (colored) was the successful prize essayist, competing for a medal in the Young Men's Association of Albany, N. Y.

Rev Stephen Smith, and lady with other notable Philadelphians are at Cape May.

Thomas Downing, son of George T. Downing, Esq., is clerk in the foreign department of the Boston post-office.

MISSIONARY NEWS.

—Chamba is a town of 7,000 inhabitants among the Himalaya Mountains of Northern India. It is the seat of an independent mission, conducted by Mr. Fergusen, of the Church of Scotland, whose wife is a daughter of Dr. Mullens, secretary of the London Missionary Society. Although he has some peculiar views and practices, he has been an far successful as to baptize 80 heathen during a year's labor.

—The converts are hogineing to come into the church in Japan. Two highly intelligent men were baptized in February by the American Presbyterian missionaries, and the first female converted was received at the same time.

—The Hudson Bay Company seems to be doing what it can to help the Roman Catholic sect to hinder the Protestant missions.

—The Methodist Board of Missions has been seeking for four young men for China and two for India. Two have been found for China, who will go out with Bishop Kingsley on his great Eastern tour; but not one has been secured for India.

—Liberia receives aid for the support of its churches from three quarters The Episcopalians appropriate $25,000 for this year and have 9 church-buildings 5 suhool-houses, 25 teachers and catechisti, and 16 ministers and candidates for orders. The Methodists report 15 ministers and 32 local preachers. The Presbyterian Board reports 8 preachers and 5 teachers

—The Synod with which all the Moravians of the world are connected, is now in session in Hermhut, Saxony. The forty four members present are from Germany, Great Britain, the United States, Canada, South America, Surinam, Antigua, Jamaica, Greenland, and Labrador.

—The A. M. E. Zion church have organized a society ie Portland, Oregon.

—The A. M. E Church has over 50 missionaries ie the South.

LITERARY INSTITUTIONS.

At the closing exercises of the Philadelphia High School for colored youth, Miss Jackson Principal, exhorted the scholars, during vacation, to glance at some history. Mr. Cuito, male Principal, suggested the propriety of glancing at some of the Poets During the closing exercises a young Miss Iredell recited a portion of Scott's Marmion charmingly,

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J. H Smith, Elder in Charge.

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Thos. Jones,
Wm. G. Cooper,
Benj. Stars,
tf. Crippin Dicks.

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Jas. A. Handy, Cor. Sec.

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Sleeping Car Tickets can be had on application at the Ticket Office, North-West Corner of North and Chestnut Streets, and at the Depot.

Agents of the Union Transfer Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut Street, or 110 Market Street, will receive attention.

TRAINS LEAVE DEPOT, VIZ.:

MAIL TRAIN	8.00 A.M.
PAOLI ACCOM	10.30 A.M., 4.10 & 9.30 P.M.
FAST LINE	11.00 A.M.
ERIE EXPRESS	11.50
HARRISBURG ACCOMMODATION	2.30 P.M.
LANCASTER ACCOMMODATION	4.00 "
PARKESBURG TRAIN	5.00 "
CINCINNATI EXPRESS	8.00 "
ERIE MAIL, PITTSBURG EXPRESS	10.45 "
PHILADELPHIA EXPRESS	12.00 night

Erie Mail leaves daily except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 12 o'clock.

Philadelphia Express leaves daily. All other trains daily, except Sunday.

THE WESTERN ACCOMMODATION TRAIN runs daily, except Sunday. For this train Hickory coal is procured, and baggage delivered by 5.00 P. M. at 116 Market Street.

TRAINS ARRIVE AT DEPOT, VIZ.:

CINCINNATI EXPRESS	8.10 A.M.
PHILADELPHIA EXPRESS	6.50 "
PAOLI ACCOM	8.20 A. M. & 8.40 & 7.20 P.M.
ERIE MAIL	9.35 A M
PARKESBURG TRAIN	9.10 "
FAST LINE	9.35 "
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For further information apply to

JOHN F VANDER, Jr, Ticket Ag't, 901 Chesnut St.
FRANCIS FUNK, Ticket Agent, 116 Market Street.
SAMUEL H. WALLACE, Ticket Agent, at the Depot.
The Pennsylvania Railroad Co. will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All Baggage exceeding that amount in value will be at the risk of the owner, unless taken by special contract. EDWARD H. WILLIAMS,
Gen'l Supt. Altoona Pa.

To the Weather Clan—I am now prepared to furnish all persons with Weather Indicators, that will foretell the variation, or for the space of 24 hours ahead. Sent free by mail, for fifty cents; $1 per dozen, to easily earned by persons out of her sex; and the boys girls can easily do work at home. Great inducements are offered those who will devote their whole time to the business. Boys and many persons who are unable to stay away can do their address and to the interests of themselves, Everything in the way of Weather Indicators, Barometers, &c., sent free. Satisfaction guaranteed, or money refunded. Address S. C. ALLEN, Augusta, Me. May 17—3m.eow.

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Nature's Crown.
You Must Cultivate It
GRAY HAIR
is a certain indication
of decay at the roots.

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A REAL HAIR RESTORER AND DRESSING
In One Bottle.
MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its
Natural Life, Color and Beauty.
It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs S A ALLEN'S ZYLOBALSAMUM, another preparation of the Hair, is unsurpassed for Dressing, Softening and Preserving the Hair; keeps it in curl, and is a beautiful tonic. Its great superiority and economy as a Hair Dressing over Oils and Crude Perfumes is acknowledged by all and only in this country but to a limited extent. The Restorer and Zylobalsamum should not be used one with the other SOLD BY ALL DRUGGISTS.
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"We ask for him and his work a reception worthy of it and of him."—*Zion's Standard and Banner.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

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2d. The Collegiate Department,
3d. The Theological Department,
4th. The Medical Department.

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WILBERFORCE UNIVERSITY.
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Is now in successful operation, and is open for all pious young men desiring to study for the ministry, or those ready thereto.

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WILBERFORCE UNIVERSITY.
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5.	" Dysentery, Griping, Bilious Colic	25
6.	" Cholera Morbus, Vomiting	25
7.	" Coughs, Colds, Bronchitis	25
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10.	" Dyspepsia, Bilious Stomach	25
11.	" Suppressed or Painful Periods	25
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13.	" Croup, Cough, Difficult Breathing	25
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18.	" Ophthalmy, and sore and weak Eyes	50
19.	" Catarrh, Influenza, Cold in the Head	50
20.	" Whooping-Cough, violent coughs	50
21.	" Asthma, oppressed Breathing	50
22.	" Ear Blindness and Discharges	50
23.	" Scrofula, enlarged glands, swellings	50
24.	" General Debility, Physical Weakness	50
25.	" Dropsy, and scanty Secretions	50
26.	" Seasickness, Sea Sickness, Vomiting	50
27.	" Kidney Disease, Gravel	50
28.	" Nervous Debility, Seminal Emissions, involuntary Discharges	1 00
29.	" Sore Mouth, Canker	50
30.	" Urinary Incontinence	1 00
31.	" Painful Periods, with Spasms	1 00
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34.	" Diphtheria, ulcerated sore throat	50

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Office and depot, No. 562 Broadway, New York.

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No. 424

pp. 1 and 2 missing.

Selections.

AN APPEAL.

The African Meth. Epis. Church has a membership of over 225,000. Three-fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows. They are but babes, yet do the necessities of the times demand that they should be men. Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuitously, or at a mere nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If piety of glancing at some of the Poets During the closing exercises a young Miss Iredell recited a portion of Scott's Marmion charmingly.

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THOS. JONES,
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BENJ. SYMNS,
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MAIL TRAIN	8.00 A.M
PAOLI ACCOM	10.30 A.M., 1.10 & 9.20 P.M.
FAST LINE	11.00 A.M.
ERIE EXPRESS	11.50 "
HARRISBURG ACCOMMODATION	2.30 P.M.
LANCASTER ACCOMMODATION	4.00 "
PARKESBURG ACCOM	5.30 "
CINCINNATI EXPRESS	8.00 "
ERIE MAIL & PITTSBURG EXPRESS	10.45 "
PHILADELPHIA EXPRESS	12.00 night

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Passengers are allowed to take their tickets must be procured, and baggage delivered by 5.00 P. M., at 116 Market Street.

TRAINS ARRIVE AT DEPOT, VIZ.:

CINCINNATI EXPRESS	8.10 A.M.
PHILADELPHIA EXPRESS	6.30 "
PAOLI ACCOM'N, Mon., W. & S.	8.40 & 7.30 P.M.
ERIE MAIL	9.35 A.M
PARKESBURG TRAIN	9.50 "
FAST LINE	9.35 "
LANCASTER TRAIN	12.00 M
ERIE EXPRESS	4.20 "
MAIL TRAIN	6.30 "
SOUTHERN EXPRESS	9.40 "
HARRISBURG ACCOMMODATION	9.40 "

For further information apply at the Ticket Office, No. 901 Chestnut St.; JOHN WANAMAKER, Jr. Ticket Agt. 901 Chestnut St.; FRANCIS N. BUCK, Agent, 116 Market Street.; SAMUEL H. WALLACE, Ticket Agent, at the Depot.

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Genl'l Supt. Altoona, Pa.

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Nature's Crown,
Can Most Cultivate it
GRAY HAIR
Is a certain indication of decay at the roots.

New Style. Important Change.
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No. 15.

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Nos.	Cures	Price
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OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Newport, R I, Rev J. P Shreeves, pastor, paid, viz: J Brown, M. Green, M. E Bodley, D G. Cole, H. C. Morgan, Bro. Randolph, S. Dorsey, C Prout, L. Johnson, M. P White, C Tuper, J. R Johnson, E Adams, S. Cole, M. J. Bartou, Mrs. Mackey. D Mackey, E. Anderson, S M. Bedford, G R Shreeves, P. White, S. A Washington, D Jones, P Jones, F J. Ray, M. Smith, D. Smith, E Brown, M. Brown, S Hooper, M Stevens, J Randolph, D. Wheedon, A. Dorsey, J Dorsey, A. Palmer, J. Franklin, Friend, P. Wheelhanks, J. Ray, Rev. P Brown, S. Wheelhanks, D. Waldon, Friend, E. Ellsmore, M. L. Dorsey, C. Franklin, H. Nichols, S Saunahon, R A. Moore, T Jones, 50 cts, Mrs. Smith, 50 cts. Sum $18.05.

ACKNOWLEDGMENTS.

Newport, R. I., Paper B., Charles Burton; $2; James Johnson, 1; M W. Brown, 70 cts., H. C Morgan, 2; R A. Moore, 2; Rev. P. Brown, 1; E. Demond, 2.

Boston, Mass., Rev. E T. Williams, pastor, paid, viz.: Thos. Williams, J. Dorsey, Mrs Elsey, P. Murphy, N. Richardson, G Goodall, S. Goram, S Elliott, J. Wiggins, S. A. Butler, R. S. Butler, G. R. Morgan, E Augustus, S. Elliott, W. Jones, L. Bell, Rev. E T. Williams, M. Williams, S. Rodgers, R. Whitby, A. Marshall, J. Jones, Mrs. Bell, Mrs. Ferguson, Mrs. Eliz. E. Jones, J. Cordon, J Gordon, A. E. Brown, L. Major, S. Logan, Friend, M. Harrison, M Roberson, P L. Stanford, H. A Stanford, Mrs. Bishop, T. Castee, 50 cts.; C. Castee, 50 cts. Sum, $10.25.

Lynn, Mass., Paid: J. Richardson, W. Buckett, Bro. Harvey, Rev. J. T. Hazlett, J. Richardson, $1. Sum $2.

For paper, Elizabeth A. Major, paid $1.

New Bedford, Mass., Rev. Jos. G. Smith, pastor, paid, viz: J. Riley, W. H. Haines, M. Jones, E. Thomas, E. Smith, E. Griffin, G. Dabb, S. Frankland, W. H. Smith, J. Pew, M. J. Bantum, M. E. Buley, A. Allen, S. Simpson, L. H. Cole, E. Graham, J. Oliver, G. Gibson, J. A. Mcbull, H. F. Martin, W. H Cole, I. Heanon, J. Mason, M. Carter, A. E Barker, A. Mason, A. Cole, J. Bowser, N. Tillotson, A Smith, R. Colomau, J. Warfield, J. Warfield, D. Levi, M. A. Bowser, E Carter, M. Brown, M. Barrak, G. A. Johnson, C. Johnson, C. D. Dunetd, J. Allen, G. Washington, W. Steward, J. L. Wright, B. Chapman, A. E Bowers, Tea, G. W. Henry, A. Cole, V. Armetad, M. F. Armetd. Sum $18.

Paid for paper, Rev. H. J. Johnson, $1.75.

Wilmington, Del., Rev. R. F. Waymas, pastor, to wit: M. J. Branton, J. Johnson, M. Sterling, D. Shoop, P. H. Leer, H. Kell, A. Murray, J. S. Loan, D. Pitman, G. Boston, J. Mason, M. B. Lewis, J. Cooper, J. Archey, I. Parker, J. K. Clark, W. H. Clayton, J. Loan, J. Branton, J. Crayton, S. White, H. Armstrong, A. Johnson, E. White, J. W. Williams, W. Johnson, D. V. Hamilton, A. M. Cook, L. J. Coppin. Sum $7.50. Cash 13 cts.

J. S. Loan, subscriber, $2.

ACKNOWLEDGMENTS.

July 1, Dr. Armstrong, $2; July 2, A. Williame, 1.25; July 3. D. Martin, 1; J. Smyth, 13; July 5, Mr. J. Neesy, 2; July 6, A. Hawkins, 1; July 9, J. Embry, 1; July 13, B. T. Tanner, 19; A. L. Stanford, 25; F. J. Cooper, 2; for books; Rev. J. S. Thompson, 1; July 14, July 16, D. V. Seaton, 74; July 17, A. Lawrence, 2; July 19, I. N. Hogan, 2; Mrs. Cornish, 1.

MISSIONARY NEWS.

—Miss Taylor, a Scotch lady living in Beirut, has over 60 Moslem girls in her schools. This shows how female education is being forced even on the Mohammedans.

—Georgia Conference of the A. M. E Church has eighteen missions, twelve stations, and eighteen circuits. The same Conference has 79 members

—It is said the single clause in the Lord's Prayer "Thy kingdom come" is the only petition for the conversion of the heathen world found in the Prayer Book.

Rev. J. A. Swaney, Missionary of the M E Church in Cuili, S A., is having a hard time with the priests. In a letter he says: "On the 12th of April, the Bishop of Concepcion ordered my imprisonment, and the Judge of Letters, obedient man, decreed it, though the first lawyer of Concepcion declares it was contrary to the law."

—The Pennsylvania Colonization Society has recently amended its charter, so that its workings are comprehended under three heads: 1st. African Colonization. 2d. African civilization. 3d. African evangelization Better drop the first and invest the two last.

—The missionary packet "Morning Star" is expected in San Francisco for repairs.

—The N. E. Conference of the African M. E Church has 9 Sabbath schools, 12 Superintendents, 75 teachers, 491 scholars, 3,197 vols in Library.

—Ought not such facts as the following make not a few of our churches blush? How aptly may we say, "See what the Lord hath wrought."

"There is a native church in the Sandwich Islands where the contributions of the monthly concert amounted to $1.380 (gold) last year, and averaged over $200 for the first four months of 1869. The $2,130 which they raise 36 per cent. goes for the pastor's salary and other expenses of the church, while 64 per cent. is expended outside of their own limits.

—Philadelphia Conference of the African M. E. Church has 36 Elders, 9 Deacons, 2 Preachers.

—Mr. Jan. Cassalis was some time ago convicted of preaching Protestantism in Oporto, Portugal, and sentenced to six years' banishment. A new trial on appeal took place June 22d, resulting in his acquittal and liberation—thus, at last, conceding religious freedom. At least 20 men are now selling Bibles in Portugal. In Lisbon an Episcopal church has 150 members and a Scottish church 20. A Portuguese lately died in Madeira, on his return from Illinois. The priest forbade the burial in consecrated ground, as he was a Calvinist; but the civil authorities overruled him, and ordered the burial in the cemetery.

BUDGET OF ANECDOTES.

[We call a number of these stories from the *Report of the Third National Sunday school Convention*, just published by J. C. Garrigues & Co., of this city.]

Mr. William Reynolds, of Illinois, said: "I taught a class once without results, continued the speaker. It troubled me sorely. I told my troubles to a member of Christ who was living with me. 'You look faith,' he said. 'Have you ever taken your scholars one by one, and asked them seriously what they were doing for Christ?' 'No, I never have.' 'Well, there is your difficulty You have lacked faith in the virtue of such conversation. Then you must go home to-day and ask each one of them personally, 'What keeps you my dear ——, from the Lord Jesus Christ?' Let us go apart and pray for your scholars.'" We went to an upper room, and prayed that God would give me, as the teacher, such words as my scholars could understand. The next day was the Sabbath I resolved that I would honor God by believing His promises. I then took my seat in my class in the school. As I longed and prayed for my class, my faith increased. I pleaded, 'O Lord, for Thy name's sake, for Christ's sake, for dear one's sake, give me all my scholars for Thee. on the mirror!' I went to my class the next day with feelings I could not describe. I taught the lesson. I applied it. 'Anna, when do you expect to be a Christian?' 'I don't know. Mr. Reynolds!' 'Why, Anna, you ought to be now!' 'Yes, sir.' 'Anna, will you not surrender your heart to Jesus?' She burst into tears. I was overcome with joy, and left the next, until my five scholars were in tears, and one of them said to me, 'Won't you please meet us in a room, and pray with us for our Mr. Reynolds?' 'With pleasure.' I went there. We knelt in prayer, and every one of them, there upon their knees, gave themselves away to Jesus, and they are earnest Christians to-day, three of them in my Sabbath-school, leading others to the same Jesus, and the other two are united with the same course. All but one were converted to Christ."

The venerable Dr. Tyng told the following: "When they formed the American Board of Commissioners for Foreign Missions, my father, who was a most distinguished lawyer, was riding in the stage with old Dr. Spring, the father of Gardiner Spring (for Gardiner Spring was then a young man), and with other men, when the news came that Judson and Nott and their companions had joined the Baptist Church in India, my father said to Dr. Spring, 'Well, Doctor, I understand that your chickens have turned out ducks!' [Laughter.] Old Dr. Spring replied, 'Yes, Judge, and I should like to sit on hen's eggs all my life long if they would hatch such ducks as they are.' [Applause.] Let men read the life of Adoniram Judson Why, I would bet such a man as that carry me down to the bottom of the sea!

"Thirty years ago in Philadelphia there came one Saturday night a terrific snow storm that filled the streets three or four feet deep with snow, and I went to church thinking that I would be alone. One little girl I found of sixteen years of age, up to her hips in a snow-bank and utterly unable to get on. She had walked from North street to above Broad in Chestnut, and had left her shoes somewhere upon the road. She could not tell where. I found her at the door. Would you like to know the history of that girl? I traced the conversion of *twenty-five* of my young people to the ministry of that girl. She was made the wife of a faithful young minister, and died within two years after her marriage. She went into her work for Christ singly to do good. She would get three or four of her ball grown boys of the Sunday school to wait upon her home, and she would take one of them to her house, and one sister another used to come to me, and when I asked the question, 'What has led you in such a Saviour's love?' they mentioned this sweet and charming name—till I reached *twenty-five*, at least, among my young people who were converted through her prayers and labors—and among them, that beloved son all sons at whose bedside I sat for sixteen long hours wondering why God had taken him, and left me behind! This was the character of the girl. Nothing kept her back. And she did a spiritual work."

THROAT DISEASE.

Some years ago, a poor young man hired a small room in Boston for the purpose of selling old and new books at auction, in the long winter nights. He understood his business, the wants and tastes of the people, and was successful; his little room began to be crowded, while the heat of the stove, the smoke of segars, the fumes of tobacco saliva, and the ammunition from a motley mob of human beings, made the apartment a poisonous hole. The audience was different every night, and was continually changing, by individuals coming in and taking the place of those going out, but the auctioneer remained the whole time, not only breathing a vitiated atmosphere, but overstraining and overheating the voice organs.

In this heated and exhausted condition he would go into the cold air to his home. His mouth being open in walking, his throat and nose unprotected against the winter air, his throat-organs became diseased; presently they began to lose their power of throwing off the effects of the little colds taken from time to time which inevitably settled in them. Meanwhile slighter causes gave colds, and longer time in recovering from each of them, and till at once he noticed that he was frequently hawking or hemming or clearing his throat; and finally he found that the throat; as it were so slight a cough on rising in the morning But while all this was going on, he was making a fortune, and he retired from business with a hundred thousand dollars and a consumptive cough, of which he died in less than a year after he gave up business.

This narration applies to clergymen, some of whom, in the course of their ministerial time, from simply exposing themselves to the out-door air too soon after protracted meetings, in a weakened state, or to fulfil an appointment unless away, and in the quiet condition of the body, while this great excitement and while strangers of this generation thus perished not long ago. It men do not learn and obey the laws of our being, a random hit or less of clearing the throat by hemming.

In some constitutions, naturally feeble from age, or from planetary life, pneumonia is induced by such an exposure, followed by death in a few days. One of the most prominent and able clergymen of this generation thus perished not long ago. It men do not learn and obey the laws of our being, a random hit or less of clearing the throat by hemming.

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GEMS.

It is good to know much and to live well. But if we cannot do both, it is better to desire piety than wisdom; for knowledge makes no man happy, nor doth blessedness consist in much learning. The only brave thing is a religious life.

To endure present evils with patience, and to hope for expected good with long-suffering, is equally the part of the Christian and the hero. Those evils would break a humble Christian's sleep.

If opinion has cried your name up, let modesty cry your heart down, lest you be naught, or if it knows you, let it not. There is no less danger in a great name than in a bad one; and no less honor in deserving of praise than in the realist of the lawyer.

When I have an injury done me, I never set the beacon on fire, nor am I troubled I send it where I will there. I beg heaven, but did it ignorantly. If my enemy, it is no more than I expected.

Pardon is a glorious kind of revenge. I think myself sufficiently revenged of my enemy if pardon him Cicero did more commend Cæsar for pardoning Marcellus than for his great victory he obtained over his enemy

Let no condition surprise you, and then you cannot be afflicted in any. A noble spirit must not vary with his fortune There is no condition so low that is out of the reach of fears.

Married.

TERRY—LEVAN—In Pottsville, Pa., June 20, by Rev H J Rhodes, Mr Henry Terry of Washington, D. C., to Miss M A. Levan of Sunbury, Pa.

GLEN—KING—In Chester, Pa., June 24, by Rev. Wm. Murphy, Mr Jus. Glen to Miss Emily King, all of Chester.

DAVIS—MACKEY—In Chester, Pa., June 16, by Rev. Wm. Murphy, Mr. George Davis to Miss Anna Mussey.

ROTHWELL—WALLACE—In Chester, July 10, by Rev Wm. Murphy, Mr. Samuel Rothwell to Miss Amanda Wallace.

JACKSON—BROWN—In Chester, ——— by Rev. Wm. Murphy, Mr Andrew Jackson to Miss Martha Brown.

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The well known Bannaker House having been put in thorough trim, is now open for the visiting public.

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AN APPEAL.

The African Meth. Epis. Church has a membership of over 225 000. Three fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows. They are but babes, yet do the necessities of the times demand that they should be men. Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuitously, or at a mere nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they got it, they themselves will be made the better men, while a right bent will be given to the minds of their children. Who will help as do this good work? What will you do? Remember it is more blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak. Reader, dost thou recognize these truths. If so, how much? Our agent is Mr. J. H Smith.

Bishop Payne, $10; Benj Coates, $10; Chas P. Krauth, $2; W. H. Furness, $5 (not paid); M Baird & Co. $20; H. Bethbid & Co $5; Wm. Sellers & Co. $20; George Maclean, $7 50; R chard Norris, $5; Thomas Matlack, $2; Cash, $1; Hoopes & Townsend, $5; Cash, $2; E W Clark, $10; Cash, $10; Phillips Brooks, $5; J H Bullock, $5; Cash, $5; Cash, $5; Evon Randolph, $5; Cash, $1; Jas. N. Ruch, $1; Chas Stewart, $1; Cash, $2.

PERSONAL.

—The bishops of the A M E Church have requested resignations, or greater activity, from the Rev J. H Hindy, the Corresponding Secretary of P. H. and F. Missionary Society.

—Rev. Joseph Thompson, late of Lincoln University, goes to labor in Tennessee, under the auspices of the Princeton Presbytery.

—Rev. Geo. Collins, student at Princeton College, and under the care of Princeton Presbytery, is supplying the Madison street church, Baltimore.

—At the next session of the N. E. Conference, A. M. E. Church, which meets in Providence, R. I., first Thursday in June, the annual sermon is to be preached by Rev. E. T. Williams. The missionary sermon by the Rev. J. T. Hayseltt. Rev. J. D. Smith is to preach a special sermon, having "An Educated Ministry" as his theme.

—Frederick Douglass is to speak in Frederick, Md., some time next month.

—Dr. H. J. Brown is stumping Maryland in the interest of Judge Bond.

—"Onward," the correspondent of the *Anti-Slavery Standard*, from Washington, thus writes of Rev J. Sella Martin :—"I cannot close this letter without hearing testimony to the great usefulness of a formerly disfranchised New Yorker, in the Christian ministry here. I allude to the Rev. J. Sella Martin, formerly of Suffolk church, Brooklyn, New York, now pastor of the Fifteenth street Presbyterian church of this city."

—A colored man named George L. Ruffin, was graduated the other day at the Law School of Harvard University, and received his degree of B L. This is the first time that such a thing has happened in the history of that venerable college.

—By an unexpected disarrangement of affairs, the Rev. Mr. Alston (colored), rector of St. Thomas', preached and administered the communion to a white congregation in this city, a few Sabbaths since.

—Rev. Harrison Webb, rector of St. James' Parish, Baltimore, is assistant Cashier in the Freedmen's Bank.

Rev. T. G. Steward, of the Airican M. E. church, is Cashier of Freedmen's Bank, Macon, Ga.

—Rev George Brodie, of the African M E church, is Cashier of Freedmen's Bank in Raleigh

—Rev. M. M Clark has recently had the honorary degree of D. D conferred upon him by Wilberforce College.

—Miss Blanche V Harris, long a teacher in the South, has been elected Female Principal in Wilberforce College.

—The Georgia Conference passed the following :

"*Resolved*, That the thanks of this Conference are respectfully tendered to Rev Joshua Woodlin, for his able defence of our Church, in his address upon "The Rise and Progress of African Methodism."

—At the next session of the Baltimore Conference, which assembles in Hagerstown, next May, the Rev. D. W. Moore is to preach the annual sermon; Rev. S. L. Hammond the missionary sermon; and Rev. G T. Watkins the sermon on "Education."

—Rev William Moore has gone to the sea-shore to recuperate. Blessings attend him

—At the next session of Philadelphia Conference, the annual sermon is to be preached by Rev B.T. Tanner; the missionary sermon by Rev. J. Woodlin; sermon on "Education" by Rev. A. L. Stanford.

—The young son of the late Theodore, King of Abyssinia, is about to be sent to India by the English Government, as it is found that the climate of England does not suit his health. The boy is spoken of as intelligent, amiable and spirited.

—President Grant was called on a few days since at Washington by Jeremiah Baltimore, a colored boy who had made a beautiful model of a steam engine, and manifested such a high order of mechanical talent that he at once made an appointment for him on as apprentice in the Bureau of Steam Engineering at the Washington Navy Yard, on the same terms with the white boys employed there.

EDUCATION.

—E B. Bingham, Asst. Supt. S'chools in Georgia, thus writes :

"In regard to the *progress* of the children in their studies, the unvurying testimony of the teachers is that it is as rapid as in Northern schools. The teachers the testify, and I think rightly, that where the children have been constant and regular in their attendance, they are in many instances as far advanced as pupils of the same age in any schools which they have previously taught. In all the schools which I have mentioned, there are pupils who, besides Reading and writing, have a good knowledge of Arithmetic, Grammar, Geography and the outlines of American History, and incredible as it might seem to certain philosophers, in the Macon Grammar School, there are pupils in Algebra and Latin. These are facts which require no comment, so they pass for themselves.

—The first anniversary of the law department of Howard University, June 29th, was attended by a large audience. Several essays and addresses were delivered by members of the class. Addresses were made by Col Forney, Gen. Howard, and Professors Wilson, Stevens, Edgerton, and Langston. The Washington *Daily Chronicle* says :

"The productions throughout were of the highest character, exhibiting not only inherent talent but inborious application on the part of the members of the class. With them the pursuit of the law is an occupation for leisure moments. Of the ten students who acquitted themselves so honorably on this occasion, six are clerks in the Freedmen's Bureau Department, two are clerks in the Register of Deed's office, and two are members of the Capitol police. The class was organized on the 1st of January, with five members; and now, at the close of the second term, consists of twenty-one A large increase is expected at the opening of the third term, September 15th."

The Episcopal Divinity School at Philadelphia held its 4th commencement June 18th. Graduates 12, among them, Mr. Thos. Durant, native of Barbadoes, and said to be a rare scholar.

—At the annual exhibition of Mosaon Academy, Mass., original dissertations in English were read by two Japanese students.

—Antioch College, O., commencement June 30th Dr Bellows of New York, delivered an oration on "Two-thirds through the 19th Century."

—Howard University, during the last year had, in the Normal and Preparatory Departments, 139 pupils; 4 in the College Department; 21 in the Law Department; and 9 in the Medical Department.

—The estimate of the necessary expenses for a term of twelve weeks in the Model School of Howard University ranges from $55 00 to $8 1.00

—The central or main building of Wilberforce University is to be put up immediately Preparations are being made for a large increase of pupils, especially from the South.

—Mayor Fox, (dom.) of Philadelphia, addressed the Visitors and pupils at the conclusion of the "Roberts' Vaax School" tanght by Prof White.

—Georgetown College, D. C., in the contest of Jesuits, held its 52d commencement July 1st. Graduates 6. President Grant attended, received the thanks of President Maguire, S. J. S. Ex President Johnson was expected, but did not arrive in time.

—A class of eleven young ladies graduated July 1st. from North Grasville Semisary, N. Y. Poem by John G Saxe, and address by President Angell, of Burlington, Vt.

Williston Seminary, Mass., 17th commencement June 30th. 29 graduates; 8 scientific.

—Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. Ad of New Madrid, Mo. Address EDWARD SMITH,
Bloomington, Ill.
july24-2mos

NOTICE.

MISSION ROOMS A. M. E. CHURCH, No. 12 Saratoga St., Baltimore, Md. } All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANDY, Cor. Sec.

July 25.—tf.

☞ Information wanted of Perry Tillman, formerly of West Philadelphia. He will hear of something to his advantage by calling at No. 422 Queen St. Will pastors read this? 4t.

☞ Information wanted of Thomas Feller, Eliza Fuller, and Cinriesa Jefferson, a sister to the mother of Henry Feller. They formerly resided in Baltimore. Address Henry Feller, care of J. Phelps, Central City, Colorado Territory tf.

☞ Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnstoo, Corpl. Co H 7 38th Infantry, Fort McHae, New Mexico tf.

☞ Information Wented.—Martha Tittle, formerly of Baltimore, Md., is desirous of learning the whereabouts of her sisters, Margaret Norris and Ann Bausley, also Mary Hall, all of Baltimore. My mother was known as Matilda Bansley. Any information will be thankfully received by Martha Tittle, No. 156 Wilkins St., Detroit, Michigan.

P. S.—Ministere in Baltimore will please read this in their churches. July 8-4t.

PENNSYLVANIA CENTRAL RAILROAD SUMMER TIME. TAKES EFFECT APRIL 25th, 1869.

The trains of the Pennsylvania Centrall, R. leaves the Depot, at 31st and Market Streets, which it reached directly by the Market Street Cars, the last car connecting with each train leaving Front and Market Streets thirty minutes before the departure. The Chestnut and Walnut Street cars run within one square of the Depot.

SLEEPING CAR TICKETS can be had on application at the Ticket Office, North West Corner of Ninth and Chestnut Streets, and at the Depot.

Baggage or any part of it, Express Company will call for and deliver Baggage at the Depot. Orders left at No. 901 Chestnut Street, or 116 Market Street, will receive attention.

TRAINS LEAVE DEPOT, VIZ.:

MAIL TRAIN	8.00 A.M.
PAOLI ACCOM	10.30 A.M., 1.10 & 9.30 P.M.
FAST LINE	11.50 A.M.
ERIE EXPRESS	11.50 "
HARRISBURG ACCOMMODATION	2.30 P.M.
LANCASTER ACCOMMODATION	4.00 "
PARKESBURG TRAIN	5.30 "
CINCINNATI EXPRESS	8.00 "
ERIE MAIL & PITTSBURG EXPRESS	10.45 "
PHILADELPHIA EXPRESS	12.00 night

Erie Mail leaves daily except Sunday, running Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 12 o'clock.

Philadelphia Express leaves daily. All other trains daily, except Sunday.

THE WESTERN ACCOMMODATION TRAIN runs daily, except Sunday. For this train tickets must be obtained, and baggage delivered by 6.00 P. M., at 116 Market Street.

TRAINS ARRIVE AT DEPOT, VIZ :

CINCINNATI EXPRESS	8.10 A.M.
PHILADELPHIA EXPRESS	6.50 "
PAOLI ACCOM. 8.20 A. M. & 8.40 & 7.20 P.M.	
ERIE MAIL	11.55 "
PARKESBURG TRAIN	9.10 "
FAST LINE	3.55 "
LANCASTER TRAIN	12.50 P.M
ERIE EXPRESS	4.30 "
DAY EXPRESS	4.20 "
SOUTHERN EXPRESS	9.40 "
HARRISBURG ACCOMMODATION	3.40 "

For further information apply to

JOHN ANDERSON, Jr., Ticket Agent, 901 Chestnut St.;
FRANCIS FUNK, Ticket Agent, 116 Market Street.;
SAMUEL H. WALLACE, Ticket Agent, at the Depot.
The Pennsylvania Rail Road Co. will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility in One Hundred Dollars in value. All Baggage exceeding that amount in value, must have the risk paid for by the owner, upon a by special contract.

EDWARD H. WILLIAMS,
Gen'l Supt. Altoona Pa.

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13,	" Feverand Ague, Chill Fever, Ague	50
14,	" Piles, blind or bleeding	50
15,	" Opthalmy, sore and weak Eyes	50
16,	" Sore Mouth, or Canker	50
17,	" Whooping Cough, violent coughs	50
18,	" Asthma, oppressed Breathing	50
19,	" Ear Discharges, imperfect hearing	50
20,	" Scrofula, enlarged glands, swellings	50
21,	" General Debility, Physical weakness	50
22,	" Dropsy, and scanty secretions	50
23,	" Sea-Sickness, Chronic Nausea	50
24,	" Kidney-Disease, Gravel	50
27,	" Nervous Debility, Seminal Emissions, involuntary Discharges	1 00
29,	" Sore Throat, Quinsy	1 00
30,	" Urinary Weakness, wetting bed	50
31,	" Painful Periods, with spasms	50
32,	" Suffering at change of life	1 00
33,	" Epilepsy, Fits, St. Vitus Dance	1 00
34,	" Diphtheria, ulcerated sore throat	50

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☞ These Remedies, except POND'S EXTRACT, by the case or dozen Vials, are sent to any part of the country, by mail or express, free of charge, on the receipt of the price.

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Office and depot, No. 562 Broadway, New York.
Dr. HUMPHREYS is consulted daily at his office, personally or by letter, as above, for all forms of disease.
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FOR
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No. 13.

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18.	" Piles, blind or bleeding	50
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20.	" Sore Mouth, or Canker	50
21.	" Whooping Cough, violent coughs	50
22.	" Asthma, oppressed Breathing	50
23.	" Ear Discharges, imperfect hearing	50
24.	" Scrofula, enlarged glands, swellings	50
25.	" General Debility, Physical weakness	50
26.	" Dropsy, and scanty secretions	50
27.	" Sea-Sickness, Chronic Nausea	50
28.	" Kidney-Disease, Gravel	50
29.	" Nervous Debility, Seminal Emissions, involuntary Discharges	1 00
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Poetry.

For the Christian Recorder.

THE ANGEL'S THOUGHTS.

"What a place that earth must be?" an Angel said,
As he gazed upon the mighty throng which made
The broad Way, tending unto Eternity
All black. And down his cheek rolled tears of pity.
A land of death
Must be the earth.
All must be dearth.

What a scene do they present ye Spirits glad!
'Tis enough to make our happy hearts be sad;
Come! Michael, Uriel, all the shining hosts
Come, Brothers all and behold these earthly ghosts.
How sad they seem,
No sparkling beam
Of joy doth gleam.

See that poor fellow reeling all in his blood,
Is there not danger great the heavenly nod
Will be unsanctified by an impure drop?
Make haste! haste! and bid him at the portal stop.
He died by war
Hence comes the gore
From every pore.

See! and behold that other, close by his side,
How dark his cheek. I wonder how he died?
How comes it that the rosy hemetesus tint—
Our Father's impress, is now so dimly faint?
On gallows high
Behold him die,
And no friend sigh.

Raphael, look there! and saying, touched the Archangel
With his hand of light. I wonder what befall
That haggard one; and pointing to a poor soul
So helpless, that he could scarcely reach the goal.
Of want he died,
Alone he sighed,
By all denied.

And thus the Angel gazed on the caravan
Of pilgrims from the earth, and on swift foot, ran
Unto the great white Throne, and with a deep sigh
Ask'd thus earth's children sevarmore should die.
But in great peace
All pains to cease
Their souls' release.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAPTER XIII.

Where was he steering; and now, the course of his life was changed, what kind of future could he make for himself?

Had it been in time of peace, he could have easily decided, he he had a large amount of money in the North, which his father left him when he came of age.

He would have no difficulty as to choosing the means of living; for he was well supplied, as far as that was concerned; but here was a most unpleasant dilemma in which he had placed himself.

Convinced that he was allied to the Negro race, his whole soul rose up against the idea of laying one straw in its way; if he belonged to the race he would not join its oppressors. And yet his whole sympathy had been so completely with them, that he felt that he had no feeling in common with the North.

And as to the colored people, of course it never entered his mind to join their ranks, and ally himself to them; he had always regarded them as inferior; and the sudden and unwelcome revelation had not changed the whole tenor of his thoughts and opinions.

But what he had to do must be done quickly; for in less than three days his company would start for the front. To desert was to face death; to remain was to wed dishonor. He shrveyed the situation calmly and bravely, and then resolved that he would face the perils of re-capture rather than the contempt of his own soul.

While he was deciding, he heard Camilla's step in the passage; he opened the door, and beckoned her to a seat, and said, very calmly, "I have been weighing the whole matter in my mind, and I have concluded to leave the South."

"How can you do it?" said Camilla. "I trouble lest you should be discovered. Oh slavery! what a curse. Our fathers sowed the wind, and we are reaping the whirlwind! What," continued she, as if speaking to herself, "What are your plans? Have you any?"

"None, except to disguise myself and escape."

"When?"

"As soon as possible."

"Suppose I call Miriam. She can help you. Shall I?"

"Yes."

Camilla called Miriam, and after a few moments consultation it was decided that Louis should escape that night, and that Miriam should prepare whatever was needed for his hasty flight.

"Don't trust your secret to any white person," said Miriam, "but if you meet any of the colored people, just tell them that you is for the Linkum soldiers, and it will be all right; we don't know all about this war, but we feels somehow we's all mixed up in it."

And so with many prayers and blessings from Miriam, and sad farewells from Camilla, he left his home to enter upon that perilous flight, the whole current of his life changed.

It was in the early part of Winter; but the air was just as pleasant as early Spring in that climate. Louis walked all that night, guiding himself northward at night by the light of the stars and a little pocket compass, Camilla had just given him before starting, and avoiding the public roads during the day.

And thus he travelled for two days, when his lunch was exhausted, his lips parched with thirst, and his strength began to fail.

Just in this hour of extremity he saw seated by the corner of a fenoa a very black and homely-looking woman; there was something so gloomy and sullen in her countenance that he felt repelled by its morose expression. Still he needed food, and was very weary, and drawing near he asked her if she would give him anything to eat.

"Ain't got nothing. De sojers done been here, and eat all up."

Louis drew near and whispered a few words in her ear, and immediately a change passed over her whole countenance. The sullen expression turned to a look of tenderness and concern. The harsh tones of her voice actually grew mellow, and rising up in haste she almost sprang over the fence, and said, "I'e been looking for you, if you's Northman you's mighty welcome," and she set before him her humble store of provieions.

"Do you know," said Louis, "where I will find the Lincoln soldiers, or where the seceeh are encamped?"

"No," said she "but my old man's mighty smart, and he'll find out; you come wid me."

Nothing doubting he went, and found the husband ready to do anything in his power to help him.

"You's hutter not go any furder to-day. I'll get you a place to hide where nobody can't find you, and then I'll pump Massa 'bout the sojers."

True to his word, he contrived to find out whether the soldiers were near.

"Massa," said he, scratching his head, and looking quite sober, "Massa, hadn't I better hide the mules? Oh I's 'fraid the Linkum sojers will come take 'em, cause dey gobbles up ebery ting dey lays dere hans on, jis like geese. I'yerd dey was coming; mas' I hide de mules?"

"No, Sam, the scalawags are more than a hundred miles away; they are near Natchez."

"Well, maybe, t'was our own Fedrate soldiers."

"No, Sam, our nearest soldiers are at Baton Rouge."

"All right Massa. I don't want to lose all dem fine mules."

As soon as it was convenient Sam gave Lonis the desired information. "Hern," said Sam, when Louis was ready to start again, "is something to break your fast, and if you goes dis way you mus'n let de white folks know what you's up to, but you trust dis," said he, laying his hand on his own dark skin.

His new friend went with him several miles, and pointing him out the way left him to pursue his journey onward. The next person he met with was a colored man, who bowed and smiled, and took off his hat

Louis returned the bow, and was passing on when he said, "Massa, 'cause we for speak'n' to you, but dem enoneh here hunting all day for a 'certer, him captin day say."

Louis turned pale, but bracing his nerves he said, "Where are they?"

"Dey's in the house; is you he?"

"I am a Union man," Louis said, "and am trying to reach the Lincoln soldiers."

"Den," said the man, "if dat am de fac I'e got a place for you; come with me," and Louis having learned to trust the colored people followed him to a place of safety.

Soon it was noised abroad that another deserter had been seen in that neighborhood, but the colored man would not reveal the whereabouts of Louis. His master beat him severely, but he would let neither threats nor torture wring the secret from his lips.

Louis saw the faithfulness of that man, and his thought with shame of his former position to them, he was free from such unswerving devotion could spring. The hunt proving ineffectual, Louis after the search and excitement had subsided resumed his journey Northward, meeting with first one act of kindness then with another.

One day he had a narrow escape from the bloodhounds. He had trusted his secret to a colored man who, faithful like the rest, was directing him on his way when deep ominous sounds fell on their ears. The colored man knew that sound too well; he knew something of the nature of bloodhounds, and how to throw them off the track.

So hastily opening his pen-knife he cut his own feet so that the blood from them might deepen the scent on one track, and throw them off from Louis's path.

It was a brave deed, and nobly done, and Louis began to feel that he had never known them, and then how vividly came into his mind the words of Dr. Channing: "After all we may he trampling on one of the best branches of the human race." Here were men and women too who had been trampled on for ages ready to break to him their bread, aye share with him their scanty store.

One bad taken the shoes from his feet and almost forced him to take them. What was it impelled them people? What was the Union to them, and who were Lincoln's soldiers that they should be so ready to gru vitate to the Union army and bring the most reliable information to the American General?

Was it not the hope of freedom which they were binding as amulets around their hearts? They as a race had lived in a measure upon an idea; it was the hope of a deliverance yet to come. Faith in God had underlain the life of the race, and was it strange if when even some of our politicians did not or could not rend the signs of the times aright those people with deeper intuitions understood the war better than they did.

But at last Louis got beyond the borders of the confederacy, and stood once more on free soil, appreciating that section as he had never done before.

(TO BE CONTINUED.)

For the Christian Recorder.

GENERAL BOOK STEWARD'S VISITS.

MR. EDITOR:—"Penctonlity is the hinge of business." Acording to appointment I arrived in New Haven, Conn., on Tuesday, the 20th, found the pastor, Rev. W. H Rose, in fine spirits, and ready to give me a hearty welcome. On Wednesday night preached in his church to a very good audience, and the sum of money collected here in behalf of the Book Concern exceeded my expectations. Our church here for several years has been looked upon as feeble, but it is now thriving. The pastor is loved and obeyed. The proportionment due here was nearly all collected. On Saturday, the 24th, I came to Brooklyn, N. Y. It was near night when I arrived, but the pastor, of Bridge St. church, Rev. W. H. W. Winder, waited for me all day in his studio, not knowing how, or from which way I would come, and fearing I would not be able to find him in any other place. Sunday morning at 10½ o'clock, preached to a fine audience in Fleet Street church, where the Rev. T. Gould is the much loved pastor, and the sum of $10 25 was collected. Bro. Gould promises to do more He does not intend to be a whit behind the chief in his Conference district.

Sunday afternoon at 3 o'clock, preached in Bridge Street church, to a large audience, and again at night at 8 o'clock, when the spacious building was filled. A large number of white friends were present, who gave attention and money. Bro. Winder seems to be the right man in this place, for he is highly esteemed, and the leading members say that the church is prospering more than it has for years. The sum of $27.10 was collected in behalf of the Book Concern, and the people say that they would have been always ready to comply with the requirements of Discipline had they so plainly understood it as they now do by the explanation of their present pastor. Bro. Winder labors to impress his people with a sense of the important duty to work for and in the Church, financially as well as spiritually. This is as it should be Will not all of our brethren do likewise?

No preventing Providence, I shall visit as follows: Morristown, N. J., Saturday the 31st of July to Monday the 2d of August; Allegheny City and Pittsburg, Pa., Saturday the 7th of August to Monday the 9th; St. Louis, Mo., Tuesday night the 10th of August.

A. W WAYMAN.

BISHOP WAYMAN'S APPOINTMENTS FOR AUGUST.

Sunday, August 1st, dedication, Washington, D. C.; Sunday, Aug. 8, Cambridge, Md.; Tuesday and Wednesday, Aug. 10 and 11, Mt. Pleasant, Md.; Thursday night, Aug. 12, Ellicott Mills, Md.; Sunday, Aug. 15, Cecil ton, Md.; Tuesday, Aug. 17, Church Hill, Md.; Sunday, Aug. 22, Easton, Md.; Sunday, Aug. 29, Fort Deposit, Md.; Monday night, Aug. 30, Havre de Grace, Md.; Thursday night, Sept. 2, Staunton, Va.; Friday night, Sept. 3, Lynchburg, Va.; Sunday, Sept. 5, Salem, Va.; Sunday, Sept. 12, Blacksburg, Va.; Sunday, Sept. 19, Wytheville, Va.; Sunday, Sept. 26, Hagerstown, Md.; Monday night, Sept. 27, Clear Spring, Md.

A. W WAYMAN.

Baltimore, July 20th, 1869. 1m.

THE CHRISTIAN RECORDER
"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD" Psalm LXVIII. 31

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, General Book Steward.

New Series, No. 8. PHILADELPHIA, JULY 31, 1869. Vol. IX, No. 425.

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No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. A. L. Stanford, Box No. 2976, Philadelphia, and all matters sent by express and in our city must be directed to Rev. A. L. Stanford, No. 631 Pine St. All letters pertaining to private matters should be directed to Box No. 2976, Philadelphia.

TERMS:

Two Dollars per annum, strictly in advance. Clergymen $1.75.

RATES:

Advertisements not in conflict with the character of the paper, to a limited extent, will be inserted at the following rates:

One square (ten-lines space) one month	$2 50
One square (ten-lines space) two months,	4 50
One square (ten-lines space) three months,	6 50
One square (ten-lines space) six months,	10 00
One square (ten-lines space) one year,	16 00
Two squares (ten-lines space) one year,	27 00

Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday July 31, 1869.

☞ We invite the attention of our readers in Philadelphia, and at the Capes, to the advertisement of Mrs. Hawkins. We feel confident that she can satisfy your wants, please your tastes, and suit your pockets. Give her a call.

☞ How comes it that the *rebel* "Eclectic" of Baltimore will exchange with the "Recorder," when the *radical* "Atlantic" refuses? The Texas "Christian Advocate" comes, the Chicago "Advance" stays away; Dr. Bond smiles, but Gilbert Haven frowns. Who can tell us why? Are the Southerners our best friends?

☞ Hurra! for the Sunday-school of Campbell Chapel, Media Circuit. Its officers visited the concern last week and fitted themselves up handsomely in the way of books, cards, tickets, &c. Why will not all our Sunday-schools do the same? The Superintendent of the school is Bro. Burr Bolton, the Librarian Bro. John Copes. Success to that school.

☞ Our Gen. Book Steward will soon be in the West. We ask for him the hearty co-operation of all the brethren. As a man of business he is all that the connexion could ask. As a scholar he stands in the front ranks. As a preacher he carries the palm—we came near saying from the whole Church. Brethren, things are moving along well. Under the management of our present Gen. Book Steward we fear not to promise a good report at the General Conference of 1872 (D. V.)

☞ Whether this is to be a white man's country or not does not appear so certain. In his article, "Our Impending Chinese Problem," published in the July Galaxy, Raphael Pumpelly has shown the possibility, if not probability of our being overrun by the Chinese. His argument is that if the "Celestials" be as well pleased with America as are the Germans and Irish, and immigrate hither in the same proportion, we will soon have millions upon our hands.

☞ An enthusiastic colored orator down in Maryland has the credit, or discredit, of making the remark in one of his Ciceronian efforts, that the colored men, by reason of their votes, "can crack the whip over the heads of the 25,000 white Republican votes of that State." We beg to inform that *discreet* gentleman that the days of whip cracking over men have ended. We beseech our people to send all such blatant orators to the rear.

☞ "We feel sure that all the readers of our "Recorder" in the West will be glad to learn that Mrs. F. E. W. Harper intends to visit that section on her way to the great South West. She has promised to continue her contributions even after Minnie's Sacrifice will have been finished. We whisper in the ears of all our ministers, "By all means let her speak to your people." We whisper to the people, "By all means go and hear her."

☞ Does any father want to know how to get a home and manage it after he does get it? Let him read the "Hearth and Home." Does any mother wish to know how to please and instruct her children? Let her read the "Hearth and Home." Does any housekeeper want to know how to keep house? Let her read Mrs. Kate Hunnibee's Diary found in "Hearth and Home."

"Hearth and Home" published by Pettengill, Bates & Co., 37 Park Row, N. Y.

☞ The Mediterranean Sea and the Red Sea will soon be united by means of the Suez Canal. This stupendous work was begun in 1856, under the management of M. de Lesseps. It is upwards of one hundred miles long, with an average width of one hundred and ninety-seven feet. It will float the Great Eastern. The cost will be, when completed, $80,000,000. The work was done by slaves known as *Fellahs*—a class of men belonging to that race of whom it was said in the dark days just passed, you couldn't make slaves of them. Speaking of them an American journal lately said: "The Viceroy of Egypt furnished twenty thousand Egyptian Fellahs—a sort of slaves of that country, but of the Caucasian race, hardy, athletic, and *extremely docile*."

☞ We clip the following from the "*Creole*," published at Georgetown, Demerara. With all our might we say, Let them come. America needs them, and they need America. "Meats for the belly, and the belly for meats," is of God's appointment. Again we say, "Let them come."

"The question of African Emigration to the West Indies is likely to engage the attention of the inhabitants soon. A Mr. Carstensen, ex Governor of the Danish settlements on the west coast of Africa, was at Trinidad a few weeks ago, advocating a scheme of African emigration to the West India Colonies. He proposes an Inter-National Congress between those States whose power extends over tropical countries to consider and settle the question, and he suggests the following programme for consideration:—

1. That Slavery is abolished in all the contracting countries without exception.
2. That in any of these countries where the emancipation of Slaves has not yet taken place it shall be effected within five years from the publication of the treaty.
3. That an emigration of negroes from Ports of the contracting States on the Coast of Africa shall be permitted immediately after the publication of this treaty.
4. That all the Ports of emigration as well as the country surrounding them are declared to be colonies of free negroes under the protection of the respective nations."

METHODIST UNION.

Pilate and Herod became friends over the imprisoned, the maltreated Jesus. We do not say that the M. E. Church is Pilate, nor the M. E. Church South is Herod, but we do suggest the possibility of these two ecclesiastical bodies shaking hands and becoming friends over the maltreated Negro. Jesus came to make peace. In no little measure this seems to be the mission of the Negro. His, is a work of peace. Even though it be at the sacrifice of liberty and life, yet he shrinks not from the Christ-like work. Nor will Providence permit him to shrink. How often the Negro was sacrificed in our political history to give peace to the country, need not be told here. Nor have we the data at hand; but none is needed. He is the nation's peace, known and read of all men. Thus, too, has it been with the Churches. How often were they kept in peace by sacrificing the Negro? Like a victim was he laid upon the altar and consumed. Like Azazael was he sent into the wilderness. He has been the peace of the Churches. Of late, however, God hath changed his role. He still uses him to accomplish the same glad work, but not at such a fearful sacrifice. Under the old *regime* it was all at the expense of the Negro. It is not irreverently that we say, "he trod the wine-press alone, and of the people there was none to help." Was a tear to be shed, let it come from his great soft eye; was a groan to be uttered, let it come from his heart; let his back be lacerated, his mind kept in ignorance, his soul in gloom. But not so now. While it is still his mission to make peace he accomplishes it in a way that destroys not his liberty nor his life. In all the dignity of Christian manhood, he stands erect, and with both hands outstretched, he gently draws to himself, and to each other, the separated parts, and whispers to each, "Let us have peace." Has he not drawn together the Old and New School Presbyterians? Say not that it was a doctrinal difference that separated them. Everybody knows that it was the Negro. Luther Lee—has he not drawn him to the M. E. Church? And still he draws by the cords of his love.

The grandest victory of all remains yet for him to accomplish—it is to unite the M. E. Church, and the M. E. Church South. This is his Gettysburg, and he looks forward to his certain triumph with delight. No sacrifices appall him: he forgets his wrongs, and digs a deep grave for his prejudices. He kindly says to the Methodists of the North and of the South, "God is our Father, Christ our Redeemer, Wesley our leader." Come, let us close ranks and have but one army.

A. M. E. CHURCH NEWS.

W. C. B. writes. "*Oil City, Pa.*—The church here, under the pastoral care of Rev. W. H. Brown, enjoys an excellent state of spiritual growth. With the spiritual progress, they are also making arrangements to improve their temporal condition by building a new church on a valuable site recently purchased. The church at *Meadville*, on the same circuit, also enjoys spiritual prosperity. The members have lately added to the improvement of their handsome little church by the introduction of gas. A very fine Sunday-school is attached to the church. Mr. C. L. Hutchins is the Superintendent."

At *Urbana, Ohio*, the charge of Rev. J. W. Steward, the members are making an effort to seat and plaster their fine new church, built during the administration of Rev. Geo. W. Clark. Brother Steward's school is large and in excellent working order. Brother W. Hawkins is Superintendent.

—Sister Emily Rodney, a woman of kindred spirit to those of whom Paul wrote to the Philippians—"Women that labored with him"—has received the following letter from the Rev. Jacklin Strange, our P. E. in the Shenandoah Valley. Although not intended for publication, it contains so much good news that we publish it.—Ed.

Staunton, Va., July 14, 1869.—My Sister in Christ:—I write to inform you that your letter came to hand in due course. It found me well. My first quarterly meeting will be on Sunday. All is going on well. I have taken Mint Spring, and we have a Sabbath-school. We want books badly. Can I get some? I was down in the valley as far as Midway, where I formed one new circuit, and made an effort for another one. My work is very great, but I will do the very best I can. The house at Greenville will be done by the 14th of October. The work is going on well. Yours truly,

Jacklin Strange.

A friend writes from Chester:—Tuesday evening, July 13.—In the church lately dedicated in Chester, there was an interesting presentation of three Bibles to two gentlemen, Alexander Green and John Long; and to one lady, Miss Rachel Bruce, who had been the most successful in raising means for the church. The presentation speech was made by Mrs. F. E. W. Harper. A goblet was also presented at the same time, by Mrs. Anna Williams. The presentation speech was made by Rev. B. T. Tanner, and received on the part of the church by Rev. Geo. Boyer, pastor of the church. Miss Carrie V. Still read a portion of Mrs. Harper's poem—"Moses"—in a style that would suit the most critical.

Rev. Wm. H. Bishop writes from Warrenton, N. C., July 15:—"I wish to inform you that we had the pleasure of hearing our P. E., Rev. Geo. W. Brodie. He came down from Raleigh, and preached one of his able discourses from Rom. viii. 35. When I first came to this place, I found but three members; now I have in my church twenty-five. We bought a piece of land, and have built a church and paid for it. It cost $600. It will be dedicated by Brother Brodie, in September. The Lord is with us."

Rev. H. H. Lewis writes: Mr. Editor—A voice issues from Penningtonville Circuit. We have not been dead, but asleep. Now we are waking up, not only to the interest of the book concern, but everything else that has a tendency to raise us in the scale of eminence. We have taken in five members besides those reinstated. We have had one hundred and forty-six communicants at our several quarterly meetings. They have furnished our parsonage at the cost of $84, beside many things presented. At our Grand Rally, on the 18th, Rev. G. T. Waters preached, and we collected $91.12. Having five subscription books out, one was returned by Mrs. Charity Britton, bearing with it $21.65, leaving four more books yet to be returned. Honor is due to those that win it.

Rev. Wm. F. Williams writes from Accomac, Va.:—On the 18th day of July, we held a meeting in the woods. The Rev. Bishop Wayman was with us, and preached for me. We had a very interesting time. The attendance was large, and we collected, for building a church at Saneyville, $50. The people are poor, but they are willing. The bishop's visit will never be forgotten in Accomac county, Va. We want to hold a three days' meeting at Saneyville. On the 20th of August it will commence.

WHAT OUR FRIENDS SAY.

"The paper ('Christian Recorder,') above-quoted is not inferior to the average of your own periodicals, in moral and intellectual character."—*Dr. Whedon, of the Methodist Quarterly Review, to the M. E. Church South.*

Communications.

For the Christian Recorder.

A LETTER FROM LOUISVILLE, KY.

Mr. Editor:—In my letter concerning Wilberforce University, published in your issue of the 17th inst., I forgot to mention that at the close of the exercises an address was delivered by Major M. R. Delaney.

According to announcement, the Great Educational Convention met in this city at Benson Hall on Wednesday, at 2 o'clock, P. M., and was permanently organized by the election of Rev. H. J. Young as Chairman, and Horace Morris and Isaiah Mitchel Secretaries. Able addresses were delivered by M. R. Delaney, J. M. Langston, P. H. Clarke, John G. Fee, Donn Piatt, and others. The Convention continued in session three days, and the exercises, though at times quite stormy, were marked with great harmony and good feeling. A State Educational Society was formed with headquarters at Louisville. A petition to the Legislature was adopted, asking provision for the education of colored youth. Resolutions were adopted forcibly setting forth our political grievances,—eulogizing the officers of the Freedmen's Bureau and urging our people to cultivate habits of morality, industry, and economy.

Yesterday I was visited by Major M. R. Delaney, who is lecturing in this city to crowded houses. Last night he spoke at Quinn Chapel on The Origin of Races. To night he will lecture at 15th St. Methodist church on The Commercial Advantages of Africa, and on to-morrow night at Asbury Chapel on the same subject.

The time of the meeting of the Kentucky Conference has been changed from Sept. 4, to August 21st. This was done in order that the Bishop may be at the University on the opening of the fall term, Sept. 4.

For the Christian Recorder.

LETTER FROM WM. E. STILES.

Mr. Editor: I thought I would give you a little account of the work of God that is now going on in Bedford street. I will first let you know about Bedford street. In 1866, from the 6th to the 11th of July, I felt convinced that I should work in that street. I commenced my work at Fifth and Bedford street. On going up that street I met a woman, and said she, Sir, are you looking for somebody? I replied, No, my friend, I am not looking for any one in particular. I am just looking at the condition of my people to see how low sin and Satan have brought them. I asked her in my way, What wages did she expect for serving the devil? She said none. I answered her the wages of sin is death. Leaving her I went on my way up the street, and she cried like a child. As I went on I came to Rodgers' Court in rear of 618. As I turned to go up there, I saw seven or eight women cutting carpet rags. I spoke to them, and looking at their sad condition, I said, Friends, sin did this. I told them the Lord had sent me to warn them. They seemed to be astonished, and were glad. I told them that I would come back on the 11th of the said month. I did as I said, and the meeting commenced on July 11th, 1866, and as soon as those people had heard that I had meeting they almost filled the court. After that came in backsliders and drunkards, and all came; the women outnumbered the men. I spoke from these words, "Return unto me, oh backslider, and I will heal your backsliding." I have already seen the fruits of my labor; backsliders have been reclaimed, and sinners converted in that place. I cannot tell you all that has been done but only a part. I will tell you more in my next letter about Bedford street.

There are some of our people like Nathaniel, who stay at home and ask, Can there any good thing come out of Nazareth? I answer as Philip did, Come and see. Some people may ask, How shall we come? I will also ask, How did God come to us? Did He come with the thunder of His power when we were under the dreadful sentence of death? I tell you nay. Read Luke 2, 12.

Our people have fallen by sin, and we have got to put away the rod of contempt and use it no more.

☞ Woods meetings are fast becoming a means of wrong-doing, instead of good-doing. They are fast demoralizing the people. The regular stated service is neglected, the Sabbath is desecrated, extravagant habits are inculcated, and many a one who attends in the cold winter days, when the avenues to business are frozen up, actually lives by charity. Would that all our preachers would discountenance them. Would that our Bishops would speak out against them. Let the people be called back to the spot where God has covenanted to meet his people.

For the Christian Recorder.

LETTER FROM CHICAGO.

Mr. Editor:—It will doubtless be encouraging to the readers of your paper to know that we have a flourishing little society in Milwaukee, Wis., under the charge of Rev. Theodore Crosby.

Brother Crosby was appointed to the Batavia Circuit, from our last annual Conference. He labored there faithfully for four or five months, and was only able to send his family $9 or $10 for their support. I have visited his work twice, and have held two quarterly meetings for him. At the last one I could raise but $8. I have thought that the people did not really have the money, or they didn't think that the brother deserved it. Be that as it may, after learning that the brother was really suffering for the necessary comforts of life, I felt it to be my Christian duty as his elder to remove him, and I did so.

Having received a letter from brother Gilisby of Milwaukee informing Elder McIntosh and myself that there was a prospect of organizing the A. M. E. Church in that city, we sent brother Crosby up there about the 28th of February last, who proved to be the right man in the right place. He succeeded in organizing the Church with five or six members. The society numbers now about thirty, and is in a prosperous condition.

Those people have a mind to work. They have bought a lot with a good brick Church and a good parsonage. The property is worth about six or seven thousand dollars, but we got it for three thousand dollars. They have raised over sixteen hundred dollars in less than three months. Brother Crosby has got around him a little army of as faithful working Christians as I ever saw in my life. There is brother Gilisby, one of his trustees, and an old citizen in that place, and better known, I suppose, than any of the rest. He has collected about twelve hundred dollars himself. On July 4th I had the pleasure of dedicating this church, with the assistance of J. B. Dawson, of Chicago, who preached the dedicatory sermon from 1 Kings viii. 27. "Will God indeed dwell on the earth?" The subject was treated in an able manner. The Lord was in our midst, and that to bless. Our collection for that day was $167. So you see the work is going on.

Yours respectfully, J. Mitchem.

For the Christian Recorder.

A VOICE FROM VIRGINIA.

Mr. Editor—I am seated to pen a few things that have come under my notice.

I would say first, I welcome the present appearance of our paper, but not more so, than the former. How admirable is the wisdom of the General Conference in appointing a judicious Committee, with the General Book Steward, to manage the machinery and direct the operation of the Book Concern. The changing circumstances tell them at one time to enlarge the paper, that the paper may more fully represent our large and growing connexion—showing our interest, and developing our talent. But to the shame of our ministry and Church, the present Book Committee have been financially compelled to lessen the size of the paper. However, I do not believe, as has been expressed by others, that the size of the paper governs the possessive case. The paper is certainly ours, whether it be large or small—if it be published by the A. M. E. Church, and according to the authority of the General Conference. All the above was regarded in the publication of the *Christian Recorder* when large, and no more can be in the publication of the same paper when small. Brethren, whether the paper be large or small, it must be supported. First by the ministry—by helping the skill of our able Editor—in writing such matter as will make it the desire of all men. Let the ministry attend to the agency, by getting subscribers, and attending to the sale of the paper.

Secondly—Let the Church receive the paper gladly, with the friends of the Church, it being made the colored man's paper—let the colored element rally to it, and support it financially, and the paper will be a blessing to the Church, and the Church a blessing to the educational cause.

Our election, on last Tuesday, passed off quietly, but with great interest. The colored men of Portsmouth voted a solid Republican ticket, with the exception of four men, and they were threatened to such an extent, that the Conservative papers have noticed the threat, and have notified the white Conservative element to protect these men. Night before last at Goose Creek, about nine miles from Portsmouth, the colored Conservatives, while holding a prayer meeting, were attacked by some eight or ten colored men of the Republican party, and two of the Conservatives badly beaten. The Republican party in this matter was led on by Rev. Eli N. Hall, recently of the Congregational Church, but formerly of the A. M. E. Church, and of the New York Conference. The Rev. brother, with his party, are now in jail, here in Portsmouth, awaiting their trial, which will take place to-day or to-morrow. The election being over—the State was carried Conservative—yet several colored men were elected to the Legislature, one to the Senate, and four to the Lower House—the adoption of the Constitution enfranchising the colored man—giving him the right to vote and be voted for. To God be praise for our present condition, and for a glorious future that awaits us.

Our spiritual condition is excellent. I am now in the midst of our quarterly meetings, where I have the regulation and oversight of fourteen churches. We are at some points securing lots, at others building churches, and at every point accessions, and we hope such as shall be truly saved. What a glorious effect our Annual Conference has produced in this part of Virginia. The Conference held in Norfolk, where Rev. J. D. S. Hall is now doing a good work, has given character to our Church, and has invigorated the membership, and caused the intelligent part of the community to admit our capacity and power of self-government.

The Agent appointed by the Methodist Episcopal Church South, to collect the colored element and bring them back to the whites, has not been able to withstand the influence of that Conference—he has disappeared, like darkness chased by the rising sun.

Yours, for the elevation of our people, and for the rights of man.

W. D. W. Schureman.

Portsmouth, Va., July 15, 1869.

For the Christian Recorder.

THE FIRST GUN.

Columbus, O., July 21, 1869.

Rev. B. T. Tanner—I enclose you a money order for ($30) thirty dollars, subject to the order of yourself. This money is what the A. M. E. Sabbath-school of Columbus, Ohio, contribute towards raising the $1,000 for the Book Concern. Rev. Sir, I hope you will not think hard of us for not sending it before; but we sent it as soon as we raised it.

No more at present, but remain your brothers in Christ.

H. Stanton, Asst. Sup't.
Robert Day, Jr., Sec.
A. M. E. S. S., Columbus, O.

Which of the Schools of this Conference will be next?

This is a fair commencement of the 1,000 dollars.

Read the Minutes and see the conditions. Would that all our Schools had just such Superintendents and Officers. Then would Zion travail in her strength. Where is Cincinnati, Cleveland, Toledo, Zanesville, Ripley, Walnut Hills, Chillicothe, even all the Ohio cities? Come, Mr. Superintendents, take Columbus for a pattern and wheel into line. Who will be next?

For the Christian Recorder.

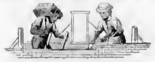
DEATH OF A MEMBER OF THE SOUTH CAROLINA CONFERENCE OF THE A. M. E. CHURCH.

The Rev. Thomas Wilson, that faithful minister of Christ, has been called to leave the battle field in which he has toiled for more than fifty-two years, to enter the glorious Church above. The worth of this great and good man cannot be estimated here on earth. Eternity alone, where things can only be seen in their true character, will be able to show how many precious souls have been brought into the kingdom of Jesus, by our divine Lord, by his instrumentality. Brother Wilson had no literary advantage, but he was an able minister of the Gospel. His book was the Bible, from which he could at all times bring out things both new and old to substantiate the power of truth. He commanded respect wherever he went from white and colored, for he lived out his Christianity. Brother Wilson was one of those veterans that had fought through many hard battles. He was born in North Carolina, and when a boy, was sold from his parents into South Carolina. He joined the M. E. Church in 1815, lived twelve miles from the church, but God had put his Spirit upon him, and he walked that twenty-four miles every Sabbath for eight years, and missed but four Sabbaths in all that time. He preached in the swamps and caves at midnight and at all hours. Wherever he could find one to talk to about Jesus, his Bible was not forgotten. It was with him in the field and everywhere. When the Church divided in 1844 he was within the bounds of the M. E. Church South, and there he remained until 1865. When we organized the African M. E. Church in Georgetown, S. C., he came from Williamsburg county and joined with us, and as no agent from that Church had reached our part of the State, I gave him license to preach and to organize the A. M. E. Church in his county. The Rev. R. H. Cain visited us in March, 1866, and renewed his license. Brother Wilson was a man of deep piety; he loved his Master's work, and was true to his God and his Church; he never defiled his garment, but walked in the light of the truths that he preached. He was ordained in Wilmington, North Carolina, April, 1867, by our beloved Bishop Wayman, whom he had never forgotten, for he thanked God that the day had come when he could go forth in the name of Christ our Lord and Master. Clothed with authority to do his will, he was appointed again to Williamsburg Mission in 1867–68, and again returned there in 1869 by Bishop Brown. In the death of Brother Wilson the Church, the South Carolina Conference, and Williamsburg Mission, have lost a Christ-sent minister. His last words were, "My home is in Heaven." He asked his weeping friends to sing that beautiful hymn,

> And let this feeble body fail,
> And let it droop or die,
> My soul shall quit this mournful vale,
> And soar to worlds on high.

Our Brother's work on earth has ended. Oh that his mantle may rest upon some young man, and that he may go on in the footsteps of Christ our Lord as he did, and at last receive the crown.

Yours in Love,
A. T. Carr, *Presiding Elder*
Georgetown, S. C., July 15th, 1869.
[Missionary Record will please copy.]



OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Lancaster, Pa., Rev. T. A. Cuff pastor. The following are our helpers in this little city: Samuel Gray, Thad. Henry, Elizabeth Harris, Elizabeth Hilliard, James Howard, Anna Henry, Mary Williams, Jos. M. Williams, Samuel Page, Ann S Wilson, Jonathan Harris, Eliza J. Stewart, Chas. Roitzol, M. J. Morris. $3 75. Cash 20 cts.

New Haven, Conn., Rev. Wm. H. Ross, pastor, paid, viz., H Boon, J. H. Fray, E. Page, H. Page, L. A. Moore, Bro. Phillips, G. Frances, J. Williams, D. Chase, J. Cole, T. Green, S. Rodgers, W. Brown, E Hargett, M. E. Frances, M. Butler, E. Moore, E. Manning, H. Johnson, F. Harris, H. Chippey, H. Alston, A. Alston, R. Conrso, E. Fisher, C. Fromvete, A. Langston, E. Green, J. Bray, E. Vanborgen, A. Manning, John J. Alston, L. Spencer, C White, C. Hargett, N. Waters, O. Alston, B. Burrell, H Wallie, J Butler, C. Steward, Bro. Beattie, A. Fope, J. Giles, A. Manning, Sr., F. Moore, R. Giles, M Nobles, Sister Phillips, Misses Dunn, 10 cts Sum $12.50.

Brooklyn, N. Y., Fleet St. Church, Rev. T. Gould, pastor, paid, viz., Mary Stites, E. Waterford, M. Moles, M. Groom, M. Waterford, L. Twine, S. Titman, S. Buchanan, R. Turpin, B. Brice, E. Lambert, J Jardis, A. Brown, C. Lagoff, S. Skank, S. King, N. Johnson, J. Roberson, I Nicholas, M. Carne, E Waterford, $1, S. Thompson, $1, H. Matthews, $1, M Williams, $1, M. Thompson, $1. Sum $10.25.

Bridge St. Church, Rev. W. H W Winder, pastor, paid, viz., Thos. Harman, W Jones, D. Nowman, E. Jones, L. A Cozens, C. Williams, R. Toweson, H. Brown, G. Titus, J. M. Jones, J Lewis, M Johnson, Mrs. Edwards, A. Spencer, E Sparrow, M. Mitchell, E. Brookfield, C. Jones, N. Y.; R. Jones, N. Y.; M. A. Kane, Mr Sprague, (white,) S E. Carey, Mrs Bald, C. Benders, S. R. Halsey, W. E. Wilson, C. Human, Jos. Major, W. E. Brown, V Brown, S. Franks, B. Steward, T. Steward, M. Newton, T. Butler, N. Dickerson, J. Chadwick, E Smith, H. King, T. Jondenn, C. White, J. P. Williams, M. A. F. Green, S. Givens, J. H. Balden, F Davis, F. Scott, A. Leonard, Mrs. Bald, P Dorum, Mr. Shaw, J. E Queeman, A. Green, H. Harrison, S. Harvey, H Carrol, J. Brickers, A. Strange, M. Chapman, E Johnson, S. J. Brickers, Mr. Cornish, Mr. Lapaw, S E. Smith, Friend, A. Hicks, E Buck, Wm. Bald, 50 cts; Friend, (white) 50 cts.; Friend, (white) 50 cts.; Mrs. Edwards, 50 cts.; Alvin Spencer, 50 cts.; Robt. Jackson, 50 cts.; Jane Jones, 50 cts.; Ellen Jones, $1; Amanda Overton, $1, Robt. Bates, $1; S. D. Overton, $1; Wm. Powell, 75 cts. Sum $27.10. For paper, Mary Greenley paid $2 per Rev. T. Gould.

Hamilton, O., Rev. G. W. Clark, pastor, Andrew Sampson, Wilhemina Stevens, Nancy Sampson, Saml. Patterson, each 25 cts. $1.00.

Walnut Hills, (O.) Church, Rev. W. B Arnett, pastor, Mirse Gule, Julia Mahaly, David Braxton, Julia Braxton, Cicero Moore, Jno. Coleman, Samuel Bridges, Carolina Mason, each 25 cts. Sum $2 00.

Smyrna, Del., July 26, 1869, W. H. Chase, pastor, A. Rice, A. Jackson, H. Parker, H Johnson, R. Jackson, M Jones, A. Kentoe, C. Rice, W Jones, S. Fullman, R. Hamilton, T. Wright, D. Ord, C. Jones, Wesley Brown, A. Brown, J. Davis, S. Reason, B. Jefferson, T. Jefferson, V. Jefferson, W. L. Jackson, E. Sperman, I. Hudson, F. Davis, H. Jefferson, Mr. Alston, R. Pernal, S. Jackson, H. Hamilton, J. Fullman, M. Jefferson, J. Clark, A Bordly, J. Smith, S. Bordly, M. Kenton, M. Demby, D Miller, M. A. Jones, T. Johnson, S. Hemsly, M Davis, M Miller, L. Hamilton, Sum $3.39.

Advertisements.

Let not Prejudice usurp your Reason.

It is a fact that, in the minds of many persons, a prejudice exists against what are called patent medicines, but why should this prevent you resorting to an article that has such an array of testimony to support it as HOSTETTER'S STOMACH BITTERS? Physicians prescribe it, why should you discard it? Judges, usually considered men of talent, have used and do use it in their families; why should you reject it? Let not your prejudice usurp your reason to the everlasting injury of your health. If you are sick, and require a medicine, try these Bitters.

When the bodily energies are worn out by anxiety and need a stimulant, this is the best that can be taken. It is tempered and modified by hygienic herbs and roots, which prevent it from fevering the blood; and hence it does not produce a mere temporary excitement to be followed by injurious reaction, but communicates a permanent potency to the entire vital organization. Some of its herbal constituents are slightly soporific, so that in cases where sleeplessness is one of the accompaniments of nervous disease, a dose of it taken towards bedtime will tend to produce quiet and refreshing slumber. For palpitation of the heart, tremors, hysterics, fainting fits, general restlessness and the causeless fears and distressing fancies to which ladies are especially subject, under certain morbid conditions of mind and body peculiar to their sex, the Bitters will be found the most agreeable and certain of all counter irritants.

The constitutionally nervous may readily keep their infirmity in constant check by the daily use of this healthful vegetable tonic; and those who have "shattered their nerves," as the phrase is, either by imprudent indulgence or undue physical or intellectual labor, will find in this vitalizing elixir a prompt restorative.

TARRANT'S SELTZER APERIENT.

Medical Superstitions Dissipated. At last the profession is alive to the folly of prostrating nature in the effort to subdue disease. That delicious saline tonic and cathartic Tarrant's Effervescent Seltzer Aperient—Heaven's own medicine, as it has bubbled since the creation from Nature's laboratory—is displacing all the nauseous and debilitating purgatives of the old school, and everywhere dyspepsia, liver complaint, rheumatism, and all ordinary complaints of the stomach, kidneys and bowels are yielding to its benign operation.
SOLD BY ALL DRUGGISTS. July24–2t.

Jacob H. Simms'

INTELLIGENCE Office, No. 132 West 30th Street, bet. 6th and 7th Avenues, New York City. First class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7 A. M. to 7 P. M. July24–tf

Agents Wanted—$75 to $300

per month, everywhere, male and female. We want to engage a good agent in every county in the U. S. and Canadas to sell our *Everlasting Patent White Wire Clothes Lines*. Warranted to last a lifetime and never rust. For full particulars to Agents, add ess the American Wire Co., 75 William Street, New York, or 16 Dearborn St., Chicago, Ill. July24–4t

Mrs. S. Shorter Hawkins.

Dry Goods.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY,
at
No. 615 Lombard Street, Philadelphia.

MRS. S. SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.

also,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

"Mrs. Hawkins has also resumed her business at Cape May, where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St."
☞ A liberal share of patronage is solicited. July17 tf

Banneker House,

Cape May City, N. J.

THIS above named HOTEL is now open, and will continue open until November 1st.

R. H. GLEAVES,
july17-3m Proprietor

Life Insurance.

LIVERPOOL AND LONDON
and
GLOBE INSURANCE CO.,
Office No. 6, Merchants Exchange.

CAPITAL AND ASSETS, - - - $17,000,000.

Insurance for any amount placed in the above or other good Companies by

WILLIAM SCOTT,
903 South 9th St., Philadelphia

Miscellaneous.

AN APPEAL.

The African Meth. Epis. Church has a membership of over 225,000. Three-fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which reading bestows. They are but babes, yet do the necessities of the times demand as they should be men. Man to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desirable an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuously, or at a mere nominal subscription. Thousands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they get it, they themselves will be made the better men, while a right bent will be given to the minds of their children. Who will help us do this good work? What will you do? Remember it is more to be blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak. Reader, dost thou recognize these truths. If so, bow much? Our agent is Mr. J. H. Smith.

Bishop Payne, $10; Benj. Coates, $10; Chas. P. Krauth, $2; W. H. Furness, $5; M. Baird & Co., $20; H. Beifeld & Co., $3; Wm. Sellers & Co., $20; George Maclean, $7.50; Richard Norris, $5; Thomas Hastiack, 2; Cash, $1; Hoopes & Townsend, $5; Cash, $2; E. W. Clark, $20; Cash, $10; Phillips Brooks, $5; J. H. Bellnck, $5; Cash, $5; Cash, $5; Evan Randolph, $5; Cash, $1; Jas. N. Rueh, $1; Chas Stewart, $2; Cash, $2.

PERSONAL.

—The Editor of the Church Union pays the following compliment to the one-armed hero of the war. However glowing this tribute is to Gen. Howard, yet, indeed may we say of him, "the half has not been told." When the glory even of a Grant shall have died away, as will all military glory in the "good time coming," the glory of Howard will stand imperishable.

—"Our poet, Whittier, is 'HOWARD AT ATLANTA,' has already crowned one of our bravest generals with that tender glory which does not rise from victory in war, but from the love of God and good-will to men. Seldom it is (and alas it is so seldom) that such a halo encircles the brow of a fameful soldier. Is it because the cross and the sword are not natural allies in the some hands? Howard has made his name, which was already noble, nobler than ever, in the annals of Christian philanthropy. Goodness, which is the very essence of immortality, is the best preservative of fame. Here is an example for the young men of the Republic! Ah, when will we learn that the true chivalry, the knighthood of the Cross, respects manhood in whatever guise, believes in human progress, pities and helps the weak, sees in the suffering of whatever race, color, or clime, Him whose 'visage was so marred more than any man,' and hears always that heavenly voice, 'Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me?' The chivalry which rises over the helpless to break a lance for a fair lady or a breath of applause, is cowardly, as well as devilish at the bottom."

—"The Christian Statesman" calls Pres. Grant to account for appointing Gen. Sickles minister to Spain. It says; The President cannot be ignorant of what Gen. Sickles was to both public and private life from early manhood till the breaking out of the rebellion. Whatever his services in behalf of the country since those might be, and whatever his sacrifices and sufferings, the old records of those former years of crime and infamy can never be effaced through ut Eastern Pennsylvania and Delaware. His address is 824 French Street, Wilmington, Del.

—A number of Hicksite Quakers have joined the Unitarian church in Wilmington, presided over by Rev. Fielden Israel.

—Miss Sallie Daffin, after another year's arduous labor in the South, is at home on a visit.

—Hon. J. Willis Menard through the columns of his *Radical Standard* thus pronounces: "We have entered the field with a quart bottle, well charged with good ink, and we intend to empty it in praises for those who do right, and in short words, for those who are tired of the negro and wish to sell him out.

—Gen. Howard is to read a paper before the National Convention of Educators next month in Trenton. Theme: "Education in the South, with reference to the colored population."

—President Grant, Gen Sherman, ex-Secretary Seward and Mrs. Lincoln have been the recipient of valuable presents in the shape of silver sets for the part each took in the abolition of slavery.

—Horace Greeley returns $20,800 income for 1868.

—John Bull, a Kroo African, has just got a bronze medal from the British Humane Society, for saving two lives within six months.

—Jas. Simmons, Corporal, and Robert Roberts, private, members of Co. K, 25th Reg. U. S. Infantry, were lately arrested and lodged in jail because they wouldn't go on the deck of a Mississippi steamboat at the bidding of the rebel captain. Where is the Commanding General of the District?

—Miss Edmonia Lewis, now on a short visit to the United States, has recently executed a colossal bust in plaster, of our great poet, Henry W. Longfellow. The model is at her studio in Rome, and is considered by all Americans, who have seen it, to be a fine specimen of art, as well as a most excellent and truthful likeness of her subject. She proposes to execute the bust in marble. It is one which should find a place in Harvard University, and the friends of our renowned scholar will do well to obtain this work of art from Miss Lewis for that purpose. The cost of the bust in marble will be about seven hundred dollars. Professor Childs says: "I have seen the photograph of Miss Lewis's bust of Professor Longfellow, and should consider a copy in marble a very desirable acquisition for Harvard College. The bust is a work of art. She also proposes that it any society will raise a hundred dollars towards this object, and send the sum to Fields, Osgood & Co., she will give them, for a present to their praise, a copy of the bust in terro-cotta.

—Senators Pinchback and Antroine, of the Louisiana Senate, and Alex Barbour, Harbor Master of N. O., all colored, were lately in Lonisville, and made some telling speeches to the unreconstructed Kentuckians.

—Kamehameha V., the late Sandwich Islands, is a model farmer and a good judge of horses and sheep.

—George E. Vashon, colored, was admitted to practice as a lawyer in the Criminal Court at Washington on Saturday.

—O! Dr. Wedding, why did you tell our Southern Methodist brethren to drop the new phrase, "church stealing," from their no-nobility, and in its stead use the more correct phrase "church robbing"? Why not give them the credit? That was cruel.

—Mrs. Jane Miller, a colored woman well known at Blandford, Va., died on Saturday. She died in Sunday's good ninety-one years. She was the oldest person in town, and had lived in the same neighborhood for seventy years. Her funeral was attended, at North Blandford, on Tuesday by a large concourse. She was a native of Norwich, Conn.

—Wm. Whipper, of Pa., has been elected a Trustee of Howard University.

—Gen. Howard has called Dr. Torsey, of Kent Hill, to the Presidency of Howard University at Washington.

EDUCATION.

—The colored people of Wilmington are now to occupy their new school building. It is a neat substantial structure, and cost $10,000. The city council of Wilmington voted $5,000 to this object.

—The school fund of Minnesota is invested in State bonds.

—"The Delaware Association," composed principally of Quakers, has done a splendid educational work for the colored people of Delaware.

—Ground was broken last week for the new Yale Theological Building, New Haven, and the public corner-stone laying will take place in a few weeks.

—The colored Normal School in Wilmington, taught by Miss Eva Beckford, of Concord, N. H., has 51 female, and 40 male scholars during the last session.

—At Yale, commencement occerred this year on the 22d of July.

Frederick city, Md., with a colored population of upwards of 3,000 has not a single colored school for them. The two small schools taught are to be found in the basements of churches.

—LAFAYETTE COLLEGE, EASTON, PA.—The Commencement exercises of this institution began on Sunday, July 25th, and were continued until Wednesday. The oration on Tuesday before the Literary Societies, will be delivered by Hon. James Pollock, Ex-Governor of Pennsylvania.

—The 18th meeting of the Association for the Advancement of Science, will begin in Salem, Mass., on Aug. 18th.

—The new State Libraries of Michigan, is in Lndy, Mrs. Prof. Tenny, wife of Prof. Tenny, the former Librarian.

—Gettysburg College commencement July 1st. Graduates 15.

CONFERENCE CALENDAR FOR 1869.

Missouri Conference, Leavenworth, Knn., Aug. 12, Bishop Qsinn.

Indiana Conference, Springfield, Ill., Aug. 26, Bishop Qsinn

Kentnoky Conference, Lexington, Ky., Aug. 21, Bishop Foyne.

Tennessee Conference, Nemphis, Tonn., Sept. 1, Bishop Shorter.

Arkansas Conference, Little Rock, Sept. 15, Bishop Shorter.

Texas Conference, San Antonio, Nov. 11, Bishop Shorter.

Mississipi Conference, Natchez, Dec. 1, Bishop Shorter

Lonisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism Send on one dollar. *Bar* 2975. tf.

☞ Philadelphia is to receive quite a treat during the first week of the coming month. Richard T. Greener, of Senior Class, Harvard, expects to give one of his choice Poetic Readings. The reputation of the gentlemen ought to insure a large house.

A Camp Meeting will be held at Coeilton Cross Roads, commencing, Thursday, Aug. 12th, for the benefit of a new A. M. E. Church at that place. Rev. Bishop Wayman is expected to be present, also Revs. J. A. Handy, I. J. Pindell, B. T. Tanner, M. F. Suiby. Come one, come all. Persons coming from Philadelphia, will take the Philadelphia and Wilmington train, to Middletowe, Del. Trains leave Philadelphia, morning at 8 o'clock, afternoon at 5 o'clock Returning trains leave Ceoilton at 6¼ A. M. and 2¼ and 9 o'clock, P. M. Fare $2 50 to and 2¼ and 9 o'clock, P. M. Fare $2 50 to and from. Persons coming from Baltimore can take the steamboat Collyer, from 8th St. wharf. It leaves Mondays, Wednesdays, and Fridays, for Fredericktown, up the Sassafras River, at 10 o'clock, A. M. $2 round trip. Persons wishing to take a tent on ground can get permission by applying to Committee.

A. BATEMAN,
NATHAN WILSON,
JAS. CISCO,
W. H. WRIGHT,
WM. H. JOHNSON,
Elders.

PICNIC.—The Sunday school of Mount Moriah church, Mount Holly, N. J., will have a grand picnic, September 2d, at Sprout's Springs, near Mt. Holly, a few yards from railroad. All kinds of refreshments furnished. Benefit of church. All are invited. Cars leave Philadelphia at 7 o'clock, A. M., from Market street depot.

SAMUEL WATTS, *Minister.*
au7-2t ISAAC H. GAINS, *Superintendent.*

☞ Will not the District Book Stewards of all our Annual Conferences send to the Book Store two, or more copies of their minutes? Do, brethren, send them along, we need them greatly. Why keep the glorious feats which they contain hid from the public? t.f.

NOTICE.—The Camp-meeting of Medin A. M. E. Church will commence August 20th, and continue eight days, at Everett Grove, one half mile from the station. Trains leave Philadelphia at 7.25 and 9.30 o'clock; returning, leave Media accordingly. Excursion tickets at reduced price.

W. THOMPSON, *Minister in charge.*

NOTICE.—Quarterly Meeting at Bensalem, August 29th; at Harrisburg Hill, September 5th; at Bristol, September 12th.

G. T. WATERS, *Minister in charge.*
au7-3t

☞ The trustees of Book Concern are hereby invited to meet Tuesday, August 3d, at 3 o'clock. Business pressing. By order,

A. L. STANFORD.

NOTICE.

MISSION ROOMS A. M. E. CHURCH, No. 12 Saratoga St., Baltimore, Md. }

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HANBY, Cor. Sec.

July 25.—tf

☞ Information wanted of Parry Tillman, formerly of West Philadelphia. He will hear of something to his advantage by calling at No. 422 Queen St. Will pastors read this? 4t.

☞ Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf.

☞ Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico. tf

☞ Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Womton, belonging to Abner Wmnton. All of New Madrid, Mo. Address EDWARD SMITH,
July 24—2mos Bloomington, Ill.

Advertisement.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

"It affords a valuable exposition of the African character, and is written in a style that is not only earnest, but often eloquent."—*N. Y. Tribune.*

"We ask for it—and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that will many learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"A young man is a good thing."—*Temperance Journal.*

"A book replete with thought and matter."—*Missionary Reporter.*

Price, $1.75. 12mo. 484 Pages.

THE SABBATH SCHOOL ATTENDANT,

A First Rebuteh School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special department for the weekly and its various departments. No School, nor family, can afford to be without it, as the introduction of this paper makes a new era in Sabbath School matters.

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa.

WILBERFORCE UNIVERSITY,
XENIA, GREENE CO., OHIO,

For the education of young gentlemen and young ladies, without distinction of race or color, is now open and in active operation.

1st. The Preparatory Department
2d. The Collegiate Department,
3d. The Theological Department,
4th. The Medical Department.

Expense, from $150 to $200 per annum.

Young ladies! Young gentlemen! Your saviors, your country and your God demand that you make every effort to educate yourselves. The world can see within your reach. Show that you value them. For further information, see the Catalogue of the Wilberforce University, or apply to Bishop Payne, Xenia, Greene county, Ohio.

WILBERFORCE UNIVERSITY.
The Theological Department

Is now in successful operation, and is open for all young men desiring to study for the ministry or for those ready thereto.

Remember, the time has come when our people begin to demand an educated ministry. Thank God for this! For information, address, Bishop Payne, Wilberforce University, Greene Co., Ohio

WILBERFORCE UNIVERSITY.
The Medical Department.

Of this Institution is now open to both sexes. We are prepared to give a thorough Scientific Medical Education to all who desire to confer, distinction, and usefulness.

Never was there a time in the history of the human race, when so large and lucrative a field was opened to colored physicians as now. Not long ago you were spurned from the Halls of Science, but now you are invited.

Expense, about $84 per session. For further information, see the Catalogue of the Medical University, or apply to Bishop D. A. Payne, Xenia, Greene county, Ohio.

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No. 13.

SIMILIA SIMILIBUS CURANTUR.

HUMPHREYS'

HOMŒPATHIC SPECIFICS

HAVE PROVED, FROM THE MOST AMPLE EXPERIENCE, to be safe, sure, simple—Prompt—Efficient and Reliable. They are the only medicines ever perfectly adapted to popular use; no simple that medicine cannot be made in using them; no harm can result from their use, and sufficient is to be always remember. They have raised the highest commendations from all, and it will always continue to do so.

No.	Cures	Fevers, Congestion, Inflammations	Cts. 25
2.	"	Worms, Worm Fever, Worm Colic	25
3.	"	Teething, Colic or Soothing of Infants	25
4.	"	Diarrhea, of Children or Adults	25
5.	"	Dysentery, Griping, Bilious Colic	25
6.	"	Cholera Morbus, Vomiting	25
7.	"	Coughs, Colds, Bronchitis	25
8.	"	Neuralgia, Toothache, Faceache	25
9.	"	Headaches, Sick Headache, Vertigo	25
10.	"	Dyspepsia, Bilious Stomach	25
11.	"	Suppressed or Painful Periods	25
12.	"	Whites, too Profuse Periods	25
13.	"	Croup, Cough, Difficult Breathing	25
14.	"	Salt Rheum, Erysipelas, Eruptions	25
15.	"	Rheumatism, Rheumatic Pains	25
16.	"	Fever and Ague, Chill Fever, Ague	50
17.	"	Piles, Blind or Bleeding	50
18.	"	Ophthalmy, and sore and weak Eyes	50
19.	"	Catarrh, Acute or Chronic Influenza	50
20.	"	Whooping Cough, violent Coughs	50
21.	"	Asthma, Oppressed Breathing	50
22.	"	Ear Discharges, Impaired Hearing	50
23.	"	Scrofula, Enlarged Glands, swellings	50
24.	"	General Debility, Physical Weakness	50
25.	"	Dropsy, and scanty Secretions	50
26.	"	Sea-Sickness, Sickness from Riding	50
27.	"	Kidney-Disease, Gravel	50
28.	"	Nervous Debility, Seminal Emissions, Involuntary Discharges	1 00
29.	"	Sore Mouth, Canker	50
30.	"	Urinary Weakness, Wetting Bed	50
31.	"	Painful Periods, with Spasms	50
32.	"	Sufferings in Change of Life	1 00
33.	"	Epilepsy, Spasms, St. Vitus' Dance	1 00
34.	"	Diphtheria, Ulcerated sore Mouth	50

FAMILY CASES.

Of 25 to 30 large vials, morocco case, with directions, containing a specific for every ordinary disease to which the family is subject to, and books at directions. From $10 to $30
Of 20 large vials, Specifics, and Book of Directions, with 20 to 25 vials From $5 to $8
Specifics or Private Diseases, both for Curing, and for Preventative treatment, in vials and pocket cases From $2 to $5

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Cures Burns, Scalds, Inflammations, Soreness, Sore Throat, Sprains, Swellings, Earache, Neuralgia, Rheumatism, Lumbago, Bruises, Boils, Stings, Sore Eyes, Bleeding of the Lungs, Nose, Stomach, or other Piles; Corns, Blisters, Old Sores. Price 6 oz. 50 cts., Pints, $1.00, Quarts, $1.75.

☞ Take Specifics, except POND'S EXTRACT, by the case or single box, are sent to any part of this country, by mail or express, free of charge, on the receipt of the price.

Address Humphreys' Specific Homœopathic Medicine Company,
Office and depot, No. 562 Broadway, New York.

Dr. Humphreys is consulted daily at his office, personally or by letter, as above, for all forms of chronic disease.

FOR SALE BY ALL DRUGGISTS.

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No. 426

pp 1 and 2 missing.

Miscellaneous.

AN APPEAL.

The African Meth. Epis. Church has a membership of over 225,000. Three-fourths of them were lately in bondage. Possessing religious habits that compare favorably with those around them, yet do they greatly stand in need of that religious force which read-ing bestows. They are but babes, yet do the necessities of the times demand that they should be men. Men to build up the right. Men to pull down the wrong. Men to defend a pure faith. Men to resist an erroneous one. To help accomplish so desira-ble an end, we propose to send the *Christian Recorder*, the only colored religious paper in the land among them—to send it gratuitous-ly, or at a more nominal subscription. Thou-sands of them, who cannot read themselves, have children who can read. They want our paper, but are too poor to subscribe for it. If they get it, they themselves will be made the better men, while a right bent will be given to the minds of their children. Who will help us do this good work? What will you do? Remember it is more blessed to give than to receive—remember we that are strong ought to bear the infirmity of the weak. Reader, dost thou recognize these truths, if so, how much? Our agent is Mr. J. H. Smith.

Bishop Payne, $10; Benj. Coates, $10; Chas. P. Krauth, $2; W. H. Furness, $5; M. Baird & Co., $25; H. Belfield & Co., $3; Wm. Sellers & Co., $20; George Maclean, $7,50; Richard Norris, $5; Thomas Matlack, 2; Cash, $1; Hoopes & Townsend, $5; Cash, $2; E. W. Clark, $20; Cash, $10; Philips Brooks, $5; J. H. Bullock, $5; Cash, $5; Cash, $5; Evan Randolph, $5; Cash, $1; Jas. N. Rueb, $1; Chas Stewart, $2; Cash, $2.

PERSONAL.

—The Editor of the Church Union pays the following compliment to the one-armed hero of the war. However glowing this tribute is to Gen. Howard, yet indeed may we say of him, "the half has not been told:" When the glory even of a Grant shall have died away, no will all military glory in the "good time coming," the glory of Howard will stand imperishable.

—" Our poet Whittier, in 'HOWARD AT AT-LANTA,' has delicately crowned one of our bravest generals with that tender glory which does not rise from victory in war, but from the love of God and good-will to men. Seldom it is (and also it is no seldom) that such a halo encircles the brow of a famous soldier. Is it because the cross and the sword are not natural allies in the same hands? Howard has made his name, which was already noble, nobler than ever, in the annals of Christian philanthropy. Good-ness, which is the very essence of immor-tality, is the best preservative of fame. Here is an example for the young men of the Republic! Ah, when will we learn that the true chivalry, the knighthood of the Cross, respects manhood in whatever guise, believes in human progress, pities and helps the weak, sees in the sufferings of whatever race, color, or clime, Him whose 'visage was so marred more than any man,' and hears always that heavenly voice, 'Inas-much as ye have done it unto one of the least of these, ye have done it unto Me?' The chivalry which rises over the helpless The chivalry which rises over the helpless to break a lance for a fair lady or a breath of applause, is cowardly, as well as sheolish at the bottom."

—The Christian Statesman" calls Pres. Grant to account for appointing Gen. Sickles minister to Spain. It says: The President cannot be ignorant of what Gen. Sickles was in both public and private life men of character.

Lafayette College, Easton, Pa.—The Commencement exercises of this institu-tion began on Sunday, July 25th, and were continued until Wednesday. The oration on Tuesday before the Literary Societies, will be delivered by Hon. James Pollock, Ex-Governor of Pennsylvania.

—The new State Librarian of Michigan, is a lady, Mrs. Prof. Tenny, wife of Prof. Tenny, the former Librarian.

Howard University College commencement July 1st. Graduates 15.

CONFERENCE CALENDAR FOR 1869.

Missouri Conference, Leavesworth, Kan., Aug. 12, Bishop Quinn.

Indiana Conference, Springfield, Ill., Aug. 21, Bishop Payne.

Tennessee Conference, Memphis, Tenn., Sept 1, Bishop Shorter.

Arkansas Conference, Little Rock, Sept. 15, Bishop Shorter.

Texas Conference, San Antonio, Nov. 11, Bishop Shorter.

Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.

Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter

—Jas Simmons, Corporal, and Robert Roberts, private, members of Co. K, 25th Reg. U. S. Infantry, were lately arrested and lodged in jail because they wouldn't go on the deck of a Mississippi steamboat at the bidding of the rebel captain Where is the Commanding General of the District?

—Miss Edmonia Lewis, now on a short visit to the United States, has recently exe-cuted a colossal bust in plaster, of our great poet, Henry W. Longfellow. The model is at her studio in Rome, and is considered by all Americans who have seen it, to be a fine specimen of art, as well as a most excellent and truthful likeness of her subject. She proposes to execute the bust in marble It is one which should find a place in Harvard University, and the friends of our renowned scholar will do well to obtain the work of art from Miss Lewis for that purpose. The cost of the bust in marble will be about seven hundred dollars. Professor Childs says: "I have seen the photograph of Miss Lewis's bust of Professor Longfellow and should consider a copy in marble a very de-sirable acquisition for Harvard College. The college at present possesses no portrait, of any sort, of Professor Longfellow"

A subscription has been started to raise the money for this. This is headed by some of our well-known citizens prominent in good works.

Our readers, perhaps, need not be told that Miss Lewis is a colored artist, and has been studying for five years in Rome to per-fect herself in art. She also proposes that a marble statue of Toussaint L'Ouverture shall be erected to his memory, and will send the sum to Fields, Osgood & Co., she will give the profits of presents to their pastor, a copy of the bust in terra-cotta

—Senators Pinchback and Antroine, of the Louisiana Senate, and Alex Barbour, Harbor Master of N. O., all colored, were lately in Louisville, and made some telling speeches on the unprecedented Kentuckians.

—Kamehameha V. of the Saedwich Is-lands, in a model farmer and a good judge of horses and sheep.

—George B. Vashon, colored, was ad-mitted to practice as a lawyer in the Crimi-nal Court at Washington on Saturday.

—O! Dr. Whedon, why did you tell our Southern Methodist brethren to drop the new phrase, 'church relating,' from their vo-cabulary, and in the very next sentence charge it upon them? That was cruel.

—Mrs. Jane Miller, a colored woman well known at Blandford, Va., as "Aunt Jeaney," died on Sunday, aged ninety-one years She was the oldest person in town, and had lived in the same neighborhood for seventy years. Her funeral was attended, at North Blan-ford, on Tuesday by a large concourse. She was a native of Norwich, Conn.

—Wm. Whipper, Esq., has been elected a Trustee of Howard University.

—Gen. Howard has called Dr. Torsey, of Kent Hill, to the Presidency of Howard University at Washington.

EDUCATION.

—The colored people of Wilmington are now to occupy their new school building. It is a neat substantial structure, and cost $16,000. The city fathers of Wilmington voted $5,000 to this object.

—The school fund of Minnesota is invest-ed in State bonds.

—"The Delaware Association," composed principally of Quakers, has done a splendid educational work for the colored people of Delaware.

—Ground was broken last week for the new High School building in Wilmington, and the public corner-stone laying will take place in a few weeks.

—The annual Normal School in Wilming-ton, taught by Miss Eva Bockford, of Con-cord, N. H., had 31 female, and about 40 male scholars during the past season.

—At Yale, commencement occurred this year on the 22d of July.

—Frederick city, Md., with a colored popu-lation of upwards of 3,000 has not a single school-house for them. The two small schools taught cannot be found in the hun-dreds of churches.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have who is ignorant of African Methodism Send on one dollar. *Box* 2975. tf.

☞ Philadelphia is to receive quite a treat during the first week of the coming month. Richard T. Greener, of Senior Class, Har-vard, expects to give one of his chaste Poetic Readings. The reputation of this gentleman ought to insure a large house.

A Camp Meeting will be held at Cecilton Cross Roads, commencing, Thursday, Aug. 12th, for the benefit of a new A. M. E. Church at that place. Rev. Bishop Wayman is expected to be present, also Revs J. A. Handy. H. J. Fadell, B. T. Tanner, M. F. Sluby. Come one, come all. Persons com-ing from Philadelphia, will take the Phila-delphia and Wilmington train, to Middle-town, Del. Trains leave Philadelphia, morn-ing at 8 o'clock, afternoon at 5 o'clock Re-turning trains leave Cecilton at 6½ A. M., and 2½ and 9 o'clock, P. M. Fare $2 50 to go and come. Persons coming from Baltimore can take the steamboat Collyer, from 5th St. wharf. It leaves Mondays, Wednesday, and Fridays, for Fredericktown, up the Sassafras River, at 10 o'clock, A. M. ☞2 round trip.

Persons wishing to tent on ground can get permission by applying to the committee.

A. Bateman,
Nathan Wilson,
Jas. Cisco,
W. H Wright,
Wm H. Johnson,
Elders.

Pionic.—The Sunday-school of Mount Moriah church, Mount Holly, N. J., will have a grand picnic, September 2d, at Sprout's Springs, none Mt. Holly, a few yards from railroad. All kinds of refresh-ments furnished. Benefit of church. All are invited. Cars leave Philadelphia at 7 o'clock, A. M., from Market street depot.

Samuel Watts, *Minister.*
au7-2t Isaac H. Gains, *Superintendent.*

☞ Will not the District Book Stewards of all our Annual Conferences send to the Book Store two, or more copies of their min-utes? Do, brethren, send them along, we need them greatly. Why keep the glorious facts which they contain hid from the public? t.f.

Notice.—The Camp-meeting of Media A. M. E. Church will commence August 20th, and continue eight days, at Everett Grove, one half mile from the station. Trains leave Philadelphia at 7.25 and 9.30 o'clock; returning, lurve Media accord-ingly. Excursion tickets at redneed price.

W. Thompson, *Minister in charge.*

Notice.—Quarterly Meeting at Bensalem, August 29th; at Harrisburg Hill, September 5th; at Bristol, September 12th.

G. T. Watkins, *Minister in charge.*
au7-3t

☞ The trustees of Book Concern are hereby invited to meet Tuesday, August 3d, at 3 o'clock. Pesonal attendance desired.

By order,
A. L. Stanford.

NOTICE.

Mission Rooms A. M. E. Church, No. 12 Saratoga St., Baltimore, Md.]

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or in-tended for said Society, must be directed to No. 12 Saratoga street, Baltimore

Jas. A. Handy, Cor. Sec.

July 25—4t.

☞ Information wanted of Perry Tillman, formerly of West Philadelphia. He will hear of something to his advantage by calling at No. 422 Queen St. Will pastors read this? 4t.

☞ Information wanted of Thomas Feller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Heury Fuller. They for-merly resided in Baltimore. Address Hen-ry Fuller, care of J. Phelps, Central City, Colorado Territory

☞ Information wanted of Mary Ann and Needemus Johnston. When last heard from they were in Germantown, Philadel-phia, Pa. Address Wm. Johnston, Corp. Co. " B." 38th Infantry, Fort McRae, New Mexico.

☞ Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Ad-dress Edward Smith,
Bloomington, Ill

Advertisement.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH with a Defence of the same

"We think it must prove a work of great interest to the Methodist family."—*Methodist and Quarterly Journal.*

"It affords a valuable illustration of the African character, and writes it in a style that is not only methodical, but often eloquent."—*N. Y. Tribune.*

"We ask for it—and in such a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is in this book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

"We pronounce it a good thing."—*People's Journal.*

"A book replete with thought and usefulness."—*Missionary Reporter.*

Price, $1.75 12mo. 484 Pages.

THE SABBATH SCHOOL ATTENDANT,

A First-Sabbath School Journal replete with original matter, devoted exclusively to the interest of the Sabbath School, having a special adaptation to the wants of the various departments. Its contents are of a high character, and to be without it, on the introduction of this Paper makes a new era in Sabbath School Literature

Do not fail to send for a copy. Address

HUNTER & THOMAS,
Pittsburgh, Pa

WILBERFORCE UNIVERSITY,
XENIA, GREENE CO., OHIO,

For the education of young gentlemen and young ladies, without distinction of color, is now open and in active operation. It embraces,

1st. The Preparatory Department
2d. The Collegiate Department
3d. The Theological Department.
4th. The Medical Department.

Expenses, from $150 to $200 per annum.

Young ladies! Young gentlemen! Your sisters, your country and your God demand that you make every effort to educate yourselves. The means are now within your reach. Shun the temptation to waste time. For further informa-tion, see the Catalogue of the Wilberforce University, or write to the Chairman of the Executive Committee, who will reply to Bishop Payne, Xenia, Greene county, Ohio.

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WILBERFORCE UNIVERSITY.

The Medical Department

Of this Institution is now open in both sexes. We are pre-pared to give a thorough Scientific Medical Education to all who aspire to usefulness, distinction, and wealth.

We now have there a room in the history of the human race, when so large and lucrative a field was opened to colored physicians as now. Not long ago you were spurned from the Halls of Science, but now you are invited.

Expenses, about $64 per session. For further informa-tion, see the Catalogue of Wilberforce University, or apply to Bishop D. A. Payne, Xenia, Greene county, Ohio.

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No. 13.

SIMILIA SIMILIBUS CURANTUR.

HUMPHREYS'

HOMŒOPATHIC SPECIFICS

Have proved, from the most ample experience, in actual use for many years in private practice and by the people themselves, to be the only Medicines perfectly adapted to popular use. Simple in their nature, prepared and ready for use, and so put up as to be free from danger, and so efficient as to be always reliable in their action. They are the Specifics of the people, and will always render satisfaction.

No.		One Bottle.
1.	Cures Fevers, Congestion, Inflammation	25
2.	" Worm Fever, Worm Colic	25
3.	" Crying Colic, or Wakefulness of Infants	25
4.	" Diarrhœa, of Children or Adults	25
5.	" Dysentery, Griping, Bilious Colic	25
6.	" Cholera Morbus, Vomiting	25
7.	" Coughs, Colds, Bronchitis	25
8.	" Neuralgia, Toothache, Faceache	25
9.	" Headaches, Sick Headache, Vertigo	25
10.	" Dyspepsia, Biliousness	25
11.	" Suppressed, or Painful Periods	25
12.	" Whites, too Profuse Periods	25
13.	" Croup, Cough, Difficult Breathing	25
14.	" Salt Rheum, Erysipelas, Eruptions	25
15.	" Rheumatism, Rheumatic Pains	25

All the above are put up in Vials, with directions containing about fifty doses.

The following are also put up in vials and are used in the same manner as the above:

16	" Piles, Blind or Bleeding	50
17	" Ophthalmy, and sore and weak Eyes	50
18	" Catarrh, Acute or Chronic Influenza	50
19	" Asthma, Oppressed or Difficult Breathing	50
20	" Ear Discharges, Impaired hearing	50
21	" Scrofula, Enlarged Glands, Tumors	50
22	" General Debility, physical Weakness	50
23	" Dropsy, Scanty Secretions	50
24	" Sea-Sickness, Sickness from riding	50
25	" Kidney Disease	50
26	" Nervous Debility, Seminal Emis-sions, involuntary Discharges	1 00
27	" Sore Mouth, or Canker	1 00
28	" Urinary Weakness, wetting bed	1 00
29	" Painful Affections of the Heart	1 00
30	" Epilepsy, Spasms, St. Vitus Dance	1 00
31	" Diphtheritis, Sore and Ulcerated Throat	1 00

FAMILY CASES.

Of 20 to 60 large Vials, mounted in Mahogany or rosewood case, containing a specific for every ordinary disease, with Book of Directions and Manual of Homœopathy . . . From $15 to $35
Similar Cases, containing 10 Vials, with Book of Directions . . . From $5 to $8
Specifics or Private Diseases, both for Curing and for Preventive treatment, in vials and boxes . . . From $3 to $5

POND'S EXTRACT.

Cures Burns, Bruises, Lameness, Soreness, Sore Throat, Rheumatism, Neuralgia, Sprains, Wounds, Hemorrhages, Lumbago, Piles, Boils, Stings, Sore Eyes, Inflammation, Sore Nose, Stomach, Bowels, Chilblains, Chafing, &c. Price 60 cts., 85 cts., $1.00, $1.75.

☞ Pond's Extract, except POND'S EXTRACT, by the case or single bottle, is not sold to druggists or dealers, by mail or express, at any charge, or in receipt of the money.

Address Humphreys' Specific Homœopathic Medicine Company,

Office and Depot, No. 562 Broadway, New York.

Dr. Humphreys is consulted daily at his office, as above, for all forms of disease.

FOR SALE BY ALL DRUGGISTS

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For the Christian Recorder.

THE CONNEOTION BETWEEN THE IDEAL AND THE PRACTICAL IN ART AND NATURE.

When criticising or contemplating works of art, the practical and elementary principles of their construction are too often lost in the ideal grandeur of their conceptions. This is the most fascinating beauty of art. This the controlling inspiration of the ideal faculties. Another prominent facts, lead us to question at times the presence of any practical effects in art. The inspired forms of genius we take solely as ideal models, whereas they are in reality eminently practical, embodying the most perfect, purest essences of genius. In our acceptance of art teachings we ignore all its practical ex-amples. In an all absorbing worship of the exterior beauty it presents, inspired genius throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

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ANNUAL MEETING

Of Pennsylvania State Equal Rights League at Meadville, Pa., August 17th, 1869.

Free return tickets on Pennsylvania R. R. from Pittsburg, Philadelphia and Erie to Port Carbon, Cumberland Valley R. R. from Harrisburg, Atlantic and Great Wes-tern Railway from Meadville, and Northern Central Railway from Sunbury. Excursion tickets on Philadelphia and Reading R. R. from Reading to Williamsport. All good for ten days.

J. C. White, Jr., Sec'y.
Office 716 Lombard St., Phil'da

NOTICE.

First Annual Joint Excursion of the Grand United Order of Odd Fellows to At-lantic City, Tuesday, August 31st, 1869. Tickets, $1 50. Children under twelve years old 75 cents. Last boat leaves Vine street wharf at 6 o'clock, P. M.

John E. Bunn, Secretary,
Joe. W. Johnson, Chairman,
aug7-3t.

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

September 12th, at Buffalo, New York.
September 19th, at Strasburgh, Pa., all day.
September 26th, at Philadelphia, Union church, 10 o'clock, A. M., Wesley A. M. E. church 3 o'clock, P. M.
October 3d, at Washington, Del., all day.
October 10th, Milton Circuit, at Slaughter Neck, all day.
October 17th, at Laurel, all day.
October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M.

Subject for discussion at the Preachers' Meeting, October the 26th, 1869, "Did the Divine Nature of Christ Suffer with His Humanity?"

A full attendance is requested by order of the chairman, J. M. Williams.

Samuel Watts, Secretary.

BISHOP WAYMAN'S APPOINTMENTS FOR AUGUST.

Sunday, August 1st, dedication, Washing-ton, D. C.; Sunday, Aug. 8, Cambridge, Md.; Tuesday and Wednesday, Aug. 10 and 11, Mt. Pleasant, Md.; Thursday night, Aug. 12, Ellicott Mills, Md.; Sunday, Aug. 15, Uecil-ton, Md.; Tuesday, Aug. 17, Church Hill, Md.; Sunday, Aug. 22, Easton, Md.; Sunday, Aug. 29, Port Deposit, Md.; Monday night, Aug. 30, Havre de Grace, Md.; Thursday night, Sept. 2, Staunton, Va.; Friday night, Sept. 3, Lynchburg, Va.; Sunday, Sept. 5, Farmville, Va.; Monday, Sept. 13, Blacksburg, Va.; Sunday, Sept. 19, Wytheville, Va.; Sun-day, Sept. 26, Hagerstown, Md.; Monday night, Sept. 27, Clear Spring, Md.

A. W. Wayman.
Baltimore, July 20th, 1869. 1m.

At a special meeting of Sumner Equal Rights League, held in Oil City, May 18th, 1869, the following resolutions of respect were passed as the sense of the meeting:

Whereas, The great Ruler of the universe has seen fit in his wise providence and be-nign wisdom to remove from our midst by death, our dear and beloved sister, Henrietta Smith, therefore be it

Resolved, That in the death of this belov-ed sister we feel that the Sumner Equal Rights League has lost a most efficient and worthy member, and her associates a kind and devoted companion. Also

Resolved, That while we sincerely mourn the loss of the deceased sister, yet we feel that our loss is her infinite gain, for in her dying moments she left us nothing to con-sole us but the bad fought a good fight and kept the faith. Also

Resolved, That we tender our sympathies to her relatives, trusting that they, with us all may so live that we may meet the dear sister after death in the realms of eter-nal bliss.

Resolved, That a copy of these resolutions be presented to the relatives of deceased, and a copy to the *Christian Recorder* for pub-lication. Also.

Resolved, That the members attend the funeral in a body.

F. Miles, D. Green, *Chairman,*
Miss Smothers,
T. J. Mann, Esq., *Com.*
T. J. Mann, *President.*
F. Miles, Esq., *Sec. of S. E. R. L.*
Oil City, July 21, 1869.

AN OBITUARY.

Rev. Samuel Murray was born in Kent Co., on the Eastern shore of Maryland, in the year 1791. He lived there until the year 1808. He went to Baltimore and lived there until the year 1816; he then removed to Little York, Pennsylvania, where he re-mained a short time, and from thence to Wrightsville, Pa., where he married his first wife in the year 1819, and in that same year they moved to Reading, Pa. In the year 1831, his first wife departed this life, and in the year 1833 he married his second wife. They continued in Reading until the year 1867, when they moved to Attleborough, Pennsylvania. He embraced the religion of Christ in the year 1829, and in 1831 he was called to the ministry; and accordingly he was authorised 1st to exhort, 2d to preach, and 3d he was ordained a deacon. In the A. M. E. Church he was an acceptable and wor-thy minister of said Church between thirty and forty years He was an industrious, effectionate, and kind husband. He was a loving and indulgent father; and he was an exemplary Christian, and a respectable and worthy citizen. He was afflicted several years with the asthma and phthisic; he had them by spells, but he bore his afflictions with Christian fortitude and resignation to the will of God. He was out confined to his bed one day, but on the 20th of July, 1869, he departed this life in full hope of a better resurrection beyond the grave. Aged 78 years.

Rev. Henry Davis, Elder.

Advertisements.

The Great Medicat Mistake

Of for-mer days was an utter neglect of sanitary precautions. No effected means were adopted for the prevention of sickness. Personage was subjected to vitiate, drinking water nearly universal in the country. Gangs of cells were left to rot in the public streets and domestic conditions, the great emblem of hygienic science was sadly neglected. It is not so now. Wise laws, philanthropic institutions, and a vigilant sanitary police, have, to a great extent, remedied the evil. But there is one all fruitful source that has not helped materially to banish the ranks of mortality. It is not too much to say that some six thousand persons in this country, by reason of consumption of having intermittent fever carriage in our eye by a course of DOMESTICATED STOMACH BITTERS. This pure and powerful vegetable tonic and alterative compounds the most perfect combination of a variety of roots and herbs, long used for their strengthening, soothing, vitalizing and purifying properties. These medicinal agents are incorporated with a spirit admirably free from the acrid poison which fusel oil, more or less, all the liquors of commerce, and their effect is diffused throughout the whole frame by the most delightful stimulation. The result is such a condition of the system as renders it all but impervious to the lurking causes of disease, such as damp, fog, sudden alternations of temperature, &c. Strength, and the per-fect regularity of all the functions of the body, are the best safe-guards against atmospheric poison and the effects of unwholesome water, and DOMESTATED BITTERS are the best strengthening and regulating medicine at present known. For dyspepsia and biliousness they are a specific antidote.

TARRANT'S SELTZER APERIENT

"Preserves and Regulate and Destroy." In a cool and refreshing draught, it allays fever, relieves the head, restores the digestive organs to healthy action, and by its gentle but positive operation, and wide care diagnosis and treat-ment adapted to any form of disease, it has become the most unobjectionable and most popular aperient in use. Sold by all leading apothe-caries.

SOLD BY ALL DRUGGISTS. Aug 7—3t.

Business Stand.

A man wishing a good stand for business with a large patronage will inquire at No. 253 South St.

Jacob H. Simms'

Intelligence Office, No. 122 West 30th Street, bet. 6th and 7th Avenues. New York City. Private entrance, 12, Blackwell; 4th and lastly, to fill vacancies at once in the city and country. Families can be supplied from any part of the country. Any unfit-ness for help here to supply the demand. Wages 7 to 9 gold. New York, 10 September 30, Cottage St. july24-6t

Agents Wanted—$75 to $300

per month, to introduce our New and Wonderful Improvements in Sewing Machines. We want to employ a good agent in a any county in the U. S. and Canada as well as one general agent to take charge of the business. We will pay a liberal salary to the right men. Don't buy a Machine of any part of the country, but call and examine before you buy. Address the Amerioan Wire Co., 72 William Street, New York, or 10 Dearborn St., Chicago, Ill. july24-6t

Mrs. S. Shorter Hawkins.

Dry Goods.

HOSIERY, DRESS, AND REGALIA TRIM-MINGS OF EVERY VARIETY,

AT

No 615 Lombard Street, Philadelphia.

Mrs. S. Shorter Hawkins confesses to keep constantly on hand a splendid assortment of goods—calculated to suit all tastes—at the LOWEST MARKET PRICE.

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

Bancker House,

Cape May City, N. J.

This above named HOTEL is now open, and will continue open until November 1st.

R. H. GLEAVES,
Proprietor.

Life Insurance.

LIVERPOOL AND LONDON
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Miscellaneous.

PERSONAL.

—The Secretaries of the New England Conference vary thoughtfully and wisely iesserted the address of all our bishops. We copy it from their minutes, and advise our brethren to cut it out.

Bishop Jabez P. Campbell, D.D., 1810 Addison street, Philadelphia, Pa., during Fall and Winter. Summer residence, Trenton, N. J; Bishop William P. Quinn, Richmond, Wayne county, Ind.; Daniel A. Payne, D.D., Xenia, Green county, O.; A. W. Wayman, 127 East Baltimore street, Baltimore, Md.; James A. Shorter, Xenia, Green county, O.; Thomas M. D. Ward, Box 1891, San Francisco, Cal.; John M. Brown, Baltimore, Md.

—Minister Bassett has arrived safe at Port au Prince.

—In 1862 we recollect hearing the screams of a woman on Fourteenth street, near H, Washington city. It was the screams of a women devoted to that slavery from which she hoped she was free. In 1869, from that same city comes the following dispatch:

Mayor Bowen, in a message to the City Councils, to night, recommends that white and colored children be educated under the same public school system and under the same roof. He can see no objection to this as in other respects all distinction of race and color has been abolished. He also nominated Prof. Vashon (colored) to be one of the trustees of the white schools."

How true the words:

"God moves in a mysterious way
His wonders to perform."

—H. M. Turner has been honorably acquitted.

—Miss Sarah Remond, a gifted colored lady, who studied medicine with Dr. Appleton—the friend and physician of Theodore Parker during the latter portion of his life at Rome and Florence, has been regularly admitted as a practitioner of midwifery in Florence, where she is now residing, with excellent prospects of employment and success. Her merit has won her friends on the continent of Europe, as it did in England. On going to Italy, she had excellent letters of introduction from Mazzini, among others. With this satisfactory passport, Dr. Appleton went with her to call on Garibaldi; and, though many others were waiting for an interview, they were instantly admitted. Miss Remond is not only well received everywhere in Florence, but she has friends among the very best people there.

—Charles Sterne, formerly of Boston, and now teacher and missionary among the freedmen in Georgia, is delivering addresses upon the moral and religious condition of the freedmen in Mass.

—Miss Louisa E. Browe, who has just received the first diploma ever given by the city at the Normal school to a colored girl, was formerly a member of the Wells school, and graduated there with the award of a silver medal.

—Mr. L. W. Eckard, late of Princeton, and under appointment as a foreign missionary to Shantung province in the North of China, was ordained by the Second Presbytery of Philadelphia, on the 17th ult. The charge was given to Mr. Eckard by his father, the Rev. Dr. Eckard, formerly a missionary in Ceylon, now a Professor in Lafayette College.

—Miss Edmonia Lewis, while pursuing her studios of art in Rome, has made a colossal bust of the poet Longfellow. A photograph of this work has been shown to many of Mr. Longfellow's personal friends, and has aroused much admiration that they are making strong efforts to have it reproduced in marble, and presented to Harvard University. Prof. Child is taking a leading part in this laudable movement. Subscription books are open at Fields, Osgood and Co's, Boston.

—Prof. Gardner is thus kindly spoken of by the *North Carolinian* of Elizabeth city, N. C.

"Prof. T. W. Cardozo has been conducting a School here under the auspices of the New York Freedmen's Union Commission. The pupils have numbered about 125, and the school has been a remarkable success. The first term closed on the 30th ult. The Professor is now on a trip North, but expects to return and open again on the first of October. He is a gentleman of character, education, and as a Teacher has few superiors."

—Miss Sarah Iredell, principal of Intermediate Department, Island School Washington, D. C., is a graduate of the High School, and said to possess rare abilities as a teacher.

—Rev. James Lynch, presiding elder of the Jackson District Mississippi Conference M. E. Church, has been appointed by General Howard, Superintendent of Education for the Freedmen's Bureau in Mississippi.

—George F. Alberti, the notorious slave catcher of the olden days, has gone to his rest or nurest, we don't know which.

—The Rev. Miss Olympia Brown, of Massachusetts, has accepted a call from the Universalist church at Bridgeport, Conn. and enters upon her duties next month.

EMANCIPATION CELEBRATION.—The Emancipation Celebration to be held at this place by the colored people at Frederick county, on the 18th of August next, bids fair to be in every respect worthy of the great event which it is designed to commemorate. No trouble or expense will be spared to make the demonstration a success, as the committee of arrangements announce a programme which, if carried out, will undoubtedly draw together, on the occasion, large numbers of persons, both white and colored. Frederick Douglass, the renowned colored orator and statesman, will positively be present to address the meeting, also John M. Langston, the distinguished colored lawyer from Ohio, and Rev. B. T. Tanner of Philadelphia. President Grant has also been invited, and is expected to be present. Mozley's Brass Band, of Hagerstown, will also be present to relieve the occasion with music. The Frederick County Agricultural Society have granted the use of their grounds, and the committee promise every convenience possible to those who may be present. An admission fee of twenty five cents for all male persons will be charged, the proceeds, above expenses, to be used for educational purposes. The following is the list of officers, viz., selected to make arrangements and manage the entire affair. *President;* Robert E. Proby; *Vice President,* Lewis Cosley; *Secretary,* Richard H. Draper; *Corresponding Secretary,* Isaac W. France; *Treasurer,* Charles Tasker; Chief Marshal, Thomas H. Cooper; Aids Ephraim Cornegy, John Boyd, Edward Spenkes, Scott, Coffee, Amos Valentine, Thomas Roberts. Committee of arrangements, Francis Roberts, Cornelius Gant, George Washington, Oscar Key, Wm. H. Fisher, Thomas Hall, Wm. Thomas, Samuel Snowden, William Taylor, Isaac Thomas, Wm. Brown, Singleton Woodward, Frederick Fowler, Alexander Johnson, Benjamin Morris, Charles Simms, George Biggs, David Addison, Wm. Freeland, James Tyler and John T. Cosley.—" *Frederick Republican.*"

MISSIONARY AND CHURCH NEWS.

—A committee from Protestant Churches has been appointed to take into history steps toward the founding of a Protestant Hospital in Patterson, N. J.

—The *Methodist Quarterly* retains of the vote on lay delegation from a very large number of cherches. It sems np 36,587 yeas, and 19,871 nays. Majority for lay delegation, 16,717.

—A well known Church Association in London has addressed a memorial to the Pope praying that the validity of the episcopal orders of the archbishops and bishops of the Protestant Episcopal Church in England by the Western Church, and that they may be admitted to the Ecumenical Council.

—The Presbyterian Board of Foreign Missions of the Presbyterian Board in China, where he has labored for about twenty years, has been elected Secretary of the Board, vice Committee of the Presbyterian Church, (Old School.) In place of Rev. S. C. Logan, resigned. It is felt to be a good appointment.

—Two hundred and seventy one Young men's Christian Associations report a paying membership of 48,994. The actual membership of all unions will reach about 70,000.

—Bishop Scott of North Carolina, Virginia, has just expelled one of its members for voting the Walker ticket.

—Negro Methodist Church.—A gentleman who has recently arrived from South Africa, tells the story about a shipwreck near the Cape of Good Hope. The most curious addition I set from the fact that he was one of the clergymen referred to. It appears that, on these same Wahondian, were several clergymen from Natal, going to a synod of the Reformed Dutch Church at Cape Town, and also an English clergyman. The vessel was wrecked near Point Lingullas, to the east of Cape Town, and the boats were got out. One of the clergymen rushed to the first boat; but Captain Joss, the master of the ship, lifted him out of the boat, saying, "You are a minister and prepared to die; the sinners must be saved first." And sure enough the clergy were compelled to stick to the last, and all the sinners had been landed.—*Fichii i Standard.*

—The congregation attached to "Bethel" A. M. E. Church, Baltimore, has had very fine building. Its pastor is Rev. W. D. Harris, one of the best educated men of the connection, and one most energetic. Of his trustees is Postmaster Wilder of Columbia, while the Superintendent of his Sabbath-school is Hon. Wm. H. Thompson, member of the S C. Legislature.

—The Romnites are laboring hard to secure the new Queen of Spain. Cortes and the French influences is exerted without stint in their favor. When their new chapel was inaugurated they invited and prepared a gaudy throne for her occupancy. She came, advanced half way up the aisle and received the usual homage or tribute by which the right of sovran ownership is acknowledged in regard to new edifices, and turned to leave. The French Commissioner urged her to stay, speaking as if her withdrawal indicated "no love bet only hatred to France." The prime minister retorted: "There is nothing in the treaty to compel the Queen to pray with you." The royal party were only twelve minutes in the chapel.

—The Southern Presbyterian Church has sent to their mission in Brazil, three missionaries—Rev. G. Nash Morton and wife, and Rev. E. M. Lane. They sailed from Baltimore, in the bark Whilden, on June 22.

—In the year 1800, there was one Methodist to every 442 inhabitants of Philadelphia; in 1810, one in 59; in 1820, one in 45; in 1830, one in 33; and in 1840, one in every 25. From this date, while there is an absolute increase, relatively there was a loss. In 1850, the proportion stood one in 38; in 1860, about the same proportion. This year, estimating the population at 810,000, the M. E. Church, with 17,994 members, have only one in every 45 of the inhabitants of the city.

—*A Progressive Missionary Organization*—The Baptist Missionary Union, which began with the abandonment by Judson of the American Board, now sustains 101 American and 128 native laborers, with 4146 church-es, to which 1,529 have been added in the year. Including the converts in Burmese, who have outgrown the need of immediate missionary supervision, they have 20,193 church members.

—A large tent, capable of accommodating fifteen hundred people, to be used for religious work in Kansas, was dedicated in Chicago, July 25th.

—No less then sixteen churches of various denominations are in process of construction in Brooklyn. Some of them are nearly finished, and will be ready for use in a few days.

—The Rev. Joseph H. Twichell, of the Asylum Hill Congregational Church, Hartford, Conn., has offered his services to the American Board, as a missionary to Turkey.

—A colored people's Camp meeting will open near Seg Harbor (on the road to East Hampton) Aug. 15. It has been appointed under the auspices of the Baltimore Methodist Episcopal Conference. Rev. John P. Washington, for several years missionary and agent for the freedmen, will conduct the meetieg.

CONFERENCE CALENDAR FOR 1869.

Missouri Conference, Lexington, Mo., Aug. 12, Bishop Quiee.

Indiana Conference, Springfield, Ill., Aug. 26, Bishop Quiet.

Kentucky Conference, Lexington, Ky., Aug. 21, Bishop Payne.

Tennessee Conference, Memphis, Tenn, Sept. 1, Bishop Shorter.

Arkansas Conference, Little Rock, Sept. 15, Bishop Shorter.

Texas Conference, San Antonio, Nov. 11, Bishop Shorter.

Mississippi Conference, Natchez, Dec. 1, Bishop Shorter.

Louisiana Conference, Baton Rouge, Dec 15, Bishop Shorter. tf.

NOTICE.—A camp meeting will be held at Pipe Creek, Md., commencing Aug. 12th, continuing one week or more. It is hoped the friends of the A. M. E. Church will give us their liberal patronage. All churches are invited. PETER LONER, Minister in Charge.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it, who is ignorant of the Methodism Send on one dollar. *Box* 2975. tf.

PICNIC.—The Sunday school of Mount Moriah church, Mount Holly, N. J., will have a grand picnic, September 2d, at Sprout's Springs, near Mt. Holly, a few minutes from railroad. All kinds of refreshments furnished. Benefit of church. All are invited. Cars leave Philadelphia at 7 o'clock, A. M., from Market street depot.

SAMUEL WAYNE, *Minister.*
ag7-2t ISAAC H. GAINS, *Superintendent.*

☞ Will not the District Book Stewards of all our Annual Conferences send to the Book Concern more copies of their ministerial lists? Do, brethren, send them along, we need them greatly. Why keep the glorious news which they contain hid from the public? t.f.

NOTICE.—Quarterly Meeting at Benezlen, August 29th; at Harrisburg Hill, September 5th; at Bristol, September 12th.

G. T. WATERS, *Minister in charge.*
au7-3t

NOTICE.

MISSION ROOMS A. M. E. CHURCH, No. 12 Saratoga St., Baltimore, Md.)

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all moneys belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

JAS. A. HARDY, Cor. Sec.
July 25.—tf.

☞ Information Wanted of my sister Mary and her three children, of Henderson Co., Tennessee. They belonged to William Hall, also Of my brother Martin and wife, claimed by Hezekiah Hurlburt, also of my mother Grace who lived in McNary Co., Tennessee. Oi my brother Harry, sons owned by John Markeson. Whee last heard from he was in Mississippi. My first husband's name was King. No. 7, 4th Avenue, Chicago, Illinois 2t.

☞ Information wanted of Perry Tillman, formerly of Fredericksburg, Va. He will hear something to his advantage by calling at No. 422 Queen St. Will pastore read this?

☞ Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf.

☞ Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico.

☞ Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Address EDWARD SMITH,
Bloomington, Ill.
July 24—3mos

Advertisement.

TANNER'S APOLOGY
FOR
African Methodism.

A Succinct History of the Rise and Progress of the A. M. CHURCH, with a Defense of the same.

"We think it must prove a work of great interest to the denomination."—*Christian Advocate and Journal.*

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"We ask for it—and his work a reception worthy of it and of him."—*Zion's Standard and Review.*

"We commend this work to the friends of equal rights throughout the country."—*Frederick Republican.*

"The book is written in a temperate, but dignified style."—*Baltimore Daily Journal.*

"It is a glib book that all may learn just what colored men have done, and are doing to educate themselves and improve their condition."—*Christian Recorder.*

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Is now in successful operation, and is open for all pious young men desiring to study for the ministry, or those already therein.

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HENRIETTA.

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32.—Asthma, Oppressed Breathing	50
33.—Ear Discharges, Impaired Hearing	50
34.—Scrofula, Enlarged Glands, Swellings	50
35.—General Debility, Physical Weakness	50
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38.—Kidney-Disease, Gravel	50
39.—Nervous Debility, Seminal Emissions, Involuntary Discharges	1 00
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41.—Urinary Weakness, Wetting Bed	50
42.—Painful Periods, with Spasms	1 00
43.—Sore Throat, Quinsy, Ulcerated	50
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THE CHRISTIAN RECORDER.

ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD.

B. T. TANNER, *Editor.* } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, *General Book Steward.*

New Series, No. 10. PHILADELPHIA, AUGUST 14, 1869. Vol. IX, No. 427.

Poetry.

For the Christian Recorder.

THY PLACE.

Arise! there is room 'mid the workers,
Thou'rt lingered aloof too long!
Do not fear the sneers of the scorning,
Nor the gaze of the careless throng;
Thy place has long vacant been, hasten
To join in humanity's song!

Thou couldst not in fisher season,
Go hunting for the right!
The valleys where lambkins frolic,
Are pasture for which lillies sit.
The sea is so bright this morning,
'Twill shower before the night!

Then up! we're so time for lilies,
All armed is thy surest foe!
The corn to the field is golden,
The grape from the vine hangs low.
Some children are dying of hunger,
Because thou hast tarried so!

Look fast in a well-barred fortress,
The giants of Sloth and Pride!
The weapon is Thy Salvation,
Quick beckon unto thy side!
Come, hasten! the work is waiting,
The gate is open wide.

Do not linger because the warfare
Is not what thy heart has craved;
Gold found in the Cobbs' dwelling,
Not long will thy claim be waived.
The road to the pearly portals,
Is never with roses paved.

Expect not a costly treasure,
A gem for Ambition's hand?
Expect not a leader friendship,
To soothe thee for all thy pain!
Expect but the smile of Conscience,
And count that a glorious gain!

HENRIETTA.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAPTER XVI.

"And I," said Minnie, "will help you pay it."

And so their young heartshead met at last, and with the approval and hearty consent of Anna Louis and Louis each other's wife.

It was decided that Minnie should spend the winter in Southern France, and then in the spring they returned North, America. On their arrival they found the war still raging, and Louis was ready and anxious to benefit that race whom he had come to live life, and with whom he was connected by lineage.

He had plenty of money, a liberal education, and could have obtosen a life of ease, but he was too ardent in his temperament, too decided in his character, not to feel an interest in the great events which were then transpiring in the country.

He made the acquaintance of some Anti-Slavery friends, and listened with avidity to their doctrines, he attended a number of war meetings, and thought the enthusiasm which inspired the young men who were coming from valley, hill, and plain to fill up the broken ranks of the Union army.

Minnie, educated in peace principles, could not conscientiously encourage him, and yet when she saw how the liberty of a whole race was trem- ling in the balance she could not help wishing — to the army, nor did it in her heart to dissuade him from going.

Others had given their loved and cherished ones to camp and field. The sword of dear friend bud said to his mother, "I know I shall be killed, but I go to free the slave." His presentiment had been met, for he had been brought home in his shroud.

Another dear friend had said, "I have drawn my sword, and it shall never sheep in its scabbard till the nation is free!" And she had heard that summer of '64 how bravely the colored soldiers had stood at Fort Wagner, when the storm of death were sweeping through the darkened sky

How they commoned the world to see the grandeur of their courage and the daring of their prowess.

How Corny had held with unyielding hand the nation's flag, and even when he was wounded still held it in his grasp, and crawling from the scene of action exclelmed, "I only did my duty, the old flag, I didn't let it trail the ground."

And she felt on reading it with tearful eyes, that if she belonged to that race they had not shunned her by their want of courage; and so when Louis came to her and told her his intention, she would not attempt to oppose him, and when he was ready to depart, with many prayers, and sad farewells, she gave him up to fight the battle of freedom, for such it was to him, who went with every nerve in his right arm tingling to strike a blow for liberty.

Hitherto Louis had known the race by their tendorness and compassion, but the war gave him an opportunity to become acquainted with men brave to do, brave to dare, and brave to die.

A colored man was the hero of one of the most tender, touching, and tragic inoidents of the war. A number of soldiers were in a boat trying to get to the shore, on board was a colored man who had not enrolled as a soldier, though he soul was full of sublime valor. The Rebels fired and split the water, and the rowers tried to get out of their reach, but all their efforts were in vain; the treacherous mud had caught the boat, and some one must peril life and limb to shove that boat into the water. At this man, the member of a doomed, a fated race, who had been trodden down for ages, comprehending the daeger, said, "Some one must go to get us out of this, and it mout's well be me as anybody; you are soldiers, and you can fight. If they kill me it is nothing."

And with these words he arose, gave the boat a push, received a number of bullets, and died within two days after.

Louis acquitted himself bravely, and rapidly rose in favor with his superior officers. To him the battle of dear was more of a duty. He often received letters from Minnie, but they were always hopeful; for she had learned to look on the bright side of every thing.

She tried to bogutle him with the news of the neighborhood, and to inspire him with bright hopes for the future; that future in which they should clasp hands again and find their duty and their pleasure in living for the welfare and happiness of our race, of Minnie would often say.

No, how the enthusiasm of her young soul gathered round that work! She felt it was no mean nor common privilege to be called to assist in the work of freedom. He who makes two blades of grass grow where only one flourished before is a benefactor of the human race, how much higher and holier must be her work he who dispenses light, instead of darkness, knowledge, instead of ignorance, and over the ruins of the slave pen and the auction-block erects institutions of learning.

She would say in her letters to Louis that the South never be rightly conquered until another army should take the field, and that must be an army of civilizers; the army of the pen, and not the sword. Not the destroyers of towns and cities, but the builders of machine-shops and factories; the organizers of peaceful industry and honorable labor; and as soon as she possibly could she intended to join that great army.

Sometimes Louis would shake his head doubtfully, and tell her that the South was a very sad place to live in, and would be for years, and, while he were willing to bear toil and privation in the cause he had learned to love, yet he shrank from exposing her to the social ostracism which she must bear whether she identified herself with the colored race or not.

However, her brave young heart never failed her, but kept true to its purpose to join that army of the South where the labor of their homes to help build up a new South on the basis of a higher and better civilization.

Louis remained with the army till Lee had surrendered. The storm-cloud of battle had passed away, and the thunders of coutseeding batteries no longer crashed and vibrated on the air.

And then he returned to Minnie, who still lived with Thomas Carpenter. Very tender and joyone was their greeting. Louis thoogbt he would rest awhile and then arrange his affairs to return to the South. In this plan he was heartily seconded by Minnie.

Thomas and Anna were sorry to part with her, but they knew that his was not made for a holiday of ease and luxury, and so they had no words of discouragement for them. If duty called them to the South it was right that they should go; and so they would not let themselves cross the purpose of their souls.

(TO BE CONTINUED.)

For the Christian Recorder.

THE DIFFICULTIES IN NEW ORLEANS RELATIVE TO THE AFRICAN M. E. CHURCH.

The community has various information in regard to these difficulties, current and otherwise. That all errors may be corrected we propose to give the true facts in the case.

1st. Its history.

These difficulties had their origin in the refusal on the part of the officers of the church to build what is known as "Turner's Hall," a property purchased, and the title deeds in the name of the bishop, as stated, a parsonage, but which was subsequently used as a hall for political and social purposes. This property cost about five thousand dollars. A part of the members of the church favored the purchase, and part opposed it, and here commenced the dividing of the minds of the people, which runs through this whole subject. Time passed and the matter remained upon the church to the amount of six or seven thousand dollars. The people were paying money, and their debts increased, under improvements, &c.

Being thus deeply involved in debt and dissatisfaction during the administration of their former pastor, there was some plausibility in the Trustees wishing their former pastor to be returned to them again another year, to assist them in meeting the heavy debt pending upon the church. But the power in the church would not admit of it, the term of service being three consecutive years only, therefore the Bishop could not appoint the pastor back the fourth year, his term of service being expired. At this period of the case the rebellion of the pastor and his friends, for their acts cannot be separated, commenced. We say rebellion, for this is its most appropriate designation, as will be seen, as in the further development of these difficulties.

In Sept., 1868 the Louisiana Annual Conference took place in Vicksburg, Mississippi. There the Bishop was strongly petitioned by the church in New Orleans for the return of their former pastor, but notwithstanding the law forbid it, for the church or at least, the pastor and Trustees took the means, and of this we shall speak directly, to get the appointing law, the highest Episcopal Law of our government except that of conference action. That was the first act of rebellion direct. Next to this was a letter written from Vicksberg by the pastor to a member of the Board of Trustees in New Orleans, in this import, that, he, the pastor was no longer their pastor, and therefore could not locate their previously conceived plane, they must fall back on the act of incorporation, as act, created by the legislature in 1848, granting to the Trustees certain rights—but which act was, two years after annulled in 1850, and which act from that day to this, has had no legal binding force, whatever. The adoption of the new constitution of Louisiana did not reinstate the Trustees in their former incorporate capacity, but left them in the same enrolled condition in which the legislature left them in 1850. The Trustees took the advice suggested to them in the Vicksburg letter, to fall back on the act of incorporation, and to take the history steps, they called a meeting and rejected the pastor appointed by the Bishop to take the place of their former pastor. This rejection of the regularly appointed pastor by the Bishop, was the first that had taken place in the church for twenty years. It was but a few days before the arrival of the new pastor. When the Bishop and pastor arrived, the Trustees were prepared not to receive him, but after some consultation, the pastor was received by the Trustees, and he entered upon his duties.

Here at the very onset he met with rank rebellion. He found the former pastor installed as chairman of the Board of Trustees of St. James' Chapel, which chair can alone he occupied by the elder in charge.

Here then was rank rebellion against the government of our church, 1st, by the Trustees who placed him there, that is, the former pastor. 2d, by the former pastor who suffered himself to be placed in another man's office, who was just ready to occupy it. This savored much of high treason in the sacred things of God, and, therefore, the greater moral guilt is attached to the act. The next step in the high road of rebellion was to take St. James' Chapel out of the connexion of A. M. E. Church. To do this, the Trustees passed a resolution striking out of the act of incorporation, the word African, and inserting the following words, to wit: "Independent Methodist Church of New Orleans." Pending the adoption of that resolution, the new pastor took a firm and decided stand against secession, and after it had been adopted, he gave information to the congregation of what had been done. The congregation being called upon to give their vote for or against secession, voted, without one dissenting voice, against it. The pastor and congregation then mailed in a petition to the Legislature then in session, to ask that body to alter the act of incorporation, or rather to give them a new act harmonising with the discipline of the church.

The legislature adjourned without acting upon it. The suit in court, grows over to the fall term. More anon. M. M. CLARK

For the Christian Recorder.

LETTER FROM BISHOP CAMPBELL.

BALTIMORE EDITOR:—I have been reading with not a little interest, the statements of Bishop Payne and others, relative to the new dress in which the *Christian Recorder* appears, to all of which, duty, it seems to me, requires that I should give a hearty endorsement. I would not be understood, in the light of deprecating the labors of those who have goes before Rev. A. L. Stanford in the management of the publication department, nor Rev. B. T. Tanner in the Editorial Chair of our Book Establishment. But I would praise them for their improvement by what they have learned in the failures of their predecessors, and the new light they have brought out on some subjects that were only darkly seen by those who went before them. The *Christian Recorder* is not large enough to represent all the ideas of two hundred thousand African Methodists, saying nothing about their friends. But while you have not the means to publish a larger sheet, we greatly prefer the original matter contained in our little sheet will not—it cannot be made so small. We the ministers and members of the A. M. E. Church have—and will contribute the means, and all of those who are necessary to make it as large a sheet as is necessary to meet the actual wants and necessities of our people, if the committee of Bishops and the confidence we have in the management of the Book Concern. Seeing that you have both of the approved and necessary ability, we doubt not that you will succeed in retaining the confidence of the good people who mean to sustain.

Yours for the work-aoke,
CAMPBELL.

For the Christian Recorder.

LETTER FROM REV. JOHN F. LANE.

MR. EDITOR:—Please do me a favor by publishing the following for the benefit of the Baltimore Annual Conference. Finding our church too small for the accommodation of its present congregation, we are sure that it will not build the members of the Conner Conference, who are expected to meet here next May. We write, therefore, with the hope of meeting with success among all the Pastors and Members of the Baltimore Annual Conference of the A. M. E. Church. The work of enlarging has commenced; the foundation is deg out and the stone wall up, while the bricks are on the ground, ready to build the new part. We would not help such a cause? Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. God loveth a cheerful giver. I shall, the Lord willing, be on a tour in a few days from hence; he ye also ready, for in such so hour as ye think not I shall he upon thee. I think I have said enough to awaken connection in every heart, toward such a noble cause. JOHN F. LANE.

Hagerstowe, July 24.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. A. L. STANFORD,

Central Book Bureau,

No. 631 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, remittances, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. A. L. Stanford, Box No. 2078, Philadelphia, and all matters only to express and to no one else must be directed to Rev. A. L. Stanford, No. 631 Pine St. All letters pertaining to private matters must be directed to Box No. 2078, Philadelphia.

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Two Dollars per annum, strictly in advance. Clergymen $1.75.

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One square (ten lines space) three months,	2 50
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One square (ten lines space) one year,	8 00
Two squares (ten lines space) one year,	15 00
Ten lines over one-inch space,	1 00

The Christian Recorder.

Philadelphia, Saturday August 14, 1869.

☞ We invite the attention of our readers to the doings of the colored mechanics of Baltimore. It is clipped from the "*American.*"

☞ A strong sunbeam found its way into our humble sanctum last week, in the shape of *Zion's Herald*—no, it was not astray; for it here our merit, and came straight.

☞ "Cipher," a romance by Jane G. Austin, handsomely bound, has been received from the publishing house of Sheldon & Co., N Y. White paper, black ink, good typography make the reading of this well written novel pleasant.

☞ The Excursion of Bethel Sunday School promises to be a fine affair. It is to be at Wells Grove, Wednesday, August 18. Ueder the mangement of the Committee whose names appear on the bills, it can but prove a success.

☞ We call the attention of all our ministers and people to the letter of Rev. T. G Steward. There is hope for a Church or people when their leaders prove that they have eyes. Paul says, "all men have not faith;" he might have said, "all men have not eyes."

☞ The proposed Reading of Richard T Greener is to take place Aug. 12, at the Institute for Colored Youth. It promises to be a treat of the very highest order. It is true that the great majority of the reading portion of Philadelphia is rusticating, but let the few who remain fill the room, and give this young gentleman a good, old-fashioned Philadelphia greeting.

☞ The Anti Lay Delegationists in the M E. Church, under the leadership of Dr. Curry, insist that the "laity of the Church, with comparatively few exceptions, have declined to indicate their desire for Lay Delegation." It were to be wished that those who oppose the Doctor would give a little more argument and less—well, abuse.

☞ The Lay Delegation question waxes hotter and hotter within the bosom of the "Old Mother Church." The Editor of the Official Organ insists on making straight the *creeks* of that audacious shoot, *The Methodist*; while the Editor of that journal has promised the gentlemen of Mulberry St. a good old feehioned *curry* ing.

In view of all the facts in the case we can only cing:

> "My children, you should never let
> Your angry passions rise,
> Your little hands were never made
> To scratch each other's eye."

☞ A brother, wey down in Georgia, writes us:—"I have promised to devote the whole month of August to the 'Christian Recorder,' and have commenced before the 1st. I am getting subscribers. Their subscription is to commence septemher 1st. All are cash, and I do not want you to furnish one till you get the money, which will no sent by September 1st." With this letter came the names of seven new subscribers. We shall keep our readers posted on the landable work of this pastor, and in due time will give his name, with the sum of his effort.

☞ All that we can do or say, we can't keep our Unitarian friends right. Now here it is again. A wish, once more placed in the stead of an argumeot. Commenting on Rev. T. T. Kendrick's sermon on Hell, the *Christian Register* says:

> "From this it will be seen that the doctrine of an endless hell is still taught in New York city, with all its terrible severity. It is, however, destined to pass away under the light of the great truth of the Fatherhood of God."

Surely there is no argument in thus complacently giving the subject the "go by." Is it to be settled by argument, let us heve it. But don't settle dowe with the laurels of victory before you have honestly won. The idea of a hell is not pleasant to the best of us; but Jesus taught it, and what is to be done?

☞ A friend has handed us the following skeletoe, of a sermoe, which he gives "free gratis" to a goodly number of our preachers. We feel like praising his cherity, and hope that many will be plowed to accept it

SERMON.

Theme—Common Sense.

I. The Existence of Commoe Sense It really exists. Other things may be doubtful This, positive.

II. The Nacessity of Common Sense. That while the eagle flies with the cloud, yet mest it come down to drink.

III. The Beauty of Commoe Sense Nothing is more beautiful than truth. Common sense is truth in its working clothes.

Respectedly dedicated to all dreamers, viciosists, enthusists and experimentists, by EUSEBIUS.

☞ S Idahoese is the certain accompaniment of infancy. With the child averything is good, or, as he says "it first, and middle and last. We are not sure but that it is thus with a race in its infeecy; as we heard Mrs. F. E. W. Harper suggest in one of her sensible speeches. It certainly is so with us Sold-ahoese is fast getting to be our vice. Like the infent, our only cry is "Me, me!" Especially is this true of the few rich men that we heve. As a rule, they are all "cloasfisted." This is true even in regard to helping their own race by a more liberal support. While a Peabody gives millions indiscriminately to black and white; while a Howard gives his all to lift up the Freedmen; while Dodge, of New York, always keeps three and four young colored men at school; our Peabodys, and Howards, and Dodges, are clenching the fist tighter, and making the pocket more secure. To educate the Freedmen either one of the above philenthropists has done more than all our rich men combined. Pat the purse of Gen. Howard, or Wm. E. Dodge on one sido the scale, and put the purses of all the wealthy colored men in the lead—and we account those wealthy men are worth about as long as either, and it will outweigh them all. A sadder fact we have not meditated on for a week. How hardly shall a rich man outer into the kiegdom of heavee.

☞ We publish an account of the trouble in St. James' chapel, New Orleans, from the pen of Dr. Clurk. Our readers will reed it with the deepest interest. As a child, hegotten in pain and distress is dear to its mother, even so hath New Orleans been dear to us. The A. M. E. Church in St. James' chapel in tears, in suffering, and well nigh in douth. To feed that people our Bishops and Elders have not hesitated to endaiiger life and liberty. The old Calaboose records the fact that more than one preacheer have suffered. Bonds and imprisoement awaited them, aye, not only awaited them, but caught them. That woe their Jerusalem, sad going to which they could say with Paul: "Bonds and afflictions abide me."

Dr. Clurk says:—"The congregation * * * voted without one dissenting voice" against going out of the connexion. Faithful flock, ye show the rich grace of Christian gratitude which ye have been taught; yo show a wisdom keeoer than your misled leaders. Yo have been with us in tribulation, leave us not now in the time of victory. Hear our request: *Those who cling to us will be the only representatives the Negro will have fifty years hence. Those who leave us will be absorbed and lost.* Ten of the twelve tribes which compriso the Afric American people may be carried into the captivity of American menners, and life, and hope, and fear, and destiiey; bnt Judah and Benjamiu will represent the race, enjoy the promises, do the work, and reap the reward.

☞ A writer is the "*Christian Advocate*," N. Y., sigeing himself L. D. Bentley, is reviewing Bishop Simpson on Lay Delegation. He does it without gloves. Regarding not the person of men he fears not to speak what he conceives to be trine. Aside from his arguments, which reke terribly "fore and aft," he charges spoe the Bishop and the chiefs of the Lay Delegation movement a want of consistency. He says:

> "When has any Bishop taken the lead in any moral question that has agitated our Church? As they were so still in regard to the change relating to slaveholding, I think they might with great propriety refuse to be leaders in a reformation where morals are not at issea, especially as they were not appointed to office to "mend our rules, but to keep them."

Of course *The Methodist* does not escape, and Dr. A. Stevens is given a not too gentle slap. He says:

> "It is a significant fact, also, that Rev. Abel Stevens, one of the most earnest lay delegationists, was one of the strongest opponents of a change in our general rules which would exclude slaveholders from the Church; and *The Methodist*, a sheet brought into existence for the purpose of opposing that change, should be and has been a leading and most censorapious advocate of Lay Delegation. A change where the deepest of morals was in the issee was opposed to the gloriose end by them, while a measure of doubtful expediency, and only asked for by one in ten or fifteen of the Church, has been demanded without the ordinery forms of legislation."

DR. NEWMAN vs "OUR COLORED PEOPLE.

> "It is just the book for our colored people, and especially our preachers." Dr. Newman.

What does Dr. Newman mean? Of course we need not ask the Dr. to explain. We are inclined to think that the dignified pastor of the Metropolitan church is racked among that very numerous class of writers and editors who are very free to express themselves of the Negro, and sometimes "pitch into him in general;" and yet, when called upon to explain, or to make good their statement, or to apologize, the Negro is beneath their notice. We are not quite sure that such a course of procedure. We denounce it as unchristian; it is unguetlemanly. He that is not too low to be noticed at all, is not too low to be truthfully; he that is not too humble to be noticed, is not too humble to be apologized to. Now we ask, What does Dr. Newman mean, when over his own great seal he says, thnt such and such kind of literature is "just the book" for our colored people, especially our *preachers*? (O! Bro. Lorch.) What peculiarity hae "our colored people, *especially* our colored preachers," that it suits them better than any other class of people? Does the Dr. mean that joking saints are more favored as a class more than one with a white skin? If so, we say it. Æsop of the past and Lincoln of the present would relish jokes as no black has ever done. Does he mean that Wesley's Anecdotes, the book nuder consideration, is more ignorant and better fitted to people of intelligence? Then we reply, that *all* the colored people are not ignorant, and all the ignorant people in connection with the M. E. Church are not colored. We protest against the Negro being "herded" all together as so many sheep. This has been the corse of the country. "All niggers will steal" is the judgmoot of all the Southerners. We deny all such commouality of gifts and graces. We have lots of ignorance among us. The things suitable to ignorant men of every race, suit them. We have a few intelligent men among us, the things suitable to the intelligent of every race, suit them. Good refined things are needed. Coarse things suit our sores. We are but one among the families of men, and while, indeed, we may have our individuni traits, still in common with the human race intelligence is the thing to go up and ignorance will cast us down; and there is no sech thing as making us all fit the bed of Procrestes, for remember, Dr., we are celebrated for having long heels.

OUR JUBILEE. WHAT SHALL IT BE?

In our issue of July 8d, we suggested the propriety of some national demonestration of our people (in the shape of a jubilee concert) when the Fifteoth Amendment shall have been ratified. Our suggestion seeme to have fonnd an echo in the breast of many. We publish the following letter which we have received, without pretending to advise upon the plan suggested. We still ory ont: Lot's heve a jubilee! We still ask, What shall it be?

INDIANAPOLIS, July 31, 1869.

Sir:—I see by your paper, you propose after the Fifteoth Amendment is ratified, to have a grand celebration. Allow me to suggest that it be on the loadiog and most censorapious advocate of Lay Delegation. A change where the deepest of morals was in the issee was opposed to the glorioee end by them, while a measure of doubtful expediency, and only asked for by one in ten or fifteen of the Church, has been demanded without the ordinery forms of legislation."

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Sir:—I see by your paper, you propose after the Fifteoth Amendment is ratified, to have a grand celebration. Allow me to suggest that it be on the loadiog and most censorapious day in each State, and let each State hear the expenses of issuing the circulars *pro rata*; and correspond with the prominent men, and know how many circulars they will need, and let them send to them to collect on delivery. Let each meeting in the State be held at the same hour, so that it will be a united thing all over the United States. In the West the farmers are busy in mid-seamer, and in winter they do not have much to come from home. Say in the month of May next. Please answer and let me know what you think of the measure.

Yours, respectfully,
Address, T. MAHONEY,
No. 235 Blake St., Indianapolis, Ind.

MAGAZINES.

"Methodist Quarterly Review." July, 1869 D. D. Whedon, D.D., Editor. Carlton & Lanahan, Publishers.

Art. I "Life of a Valid Meiistry and a True Church," by Bishop Janes. The article is too general to have very great force. It is of that kind ie which loop holes can always be foned. It does not clioch the nail which it drives with such apperent force, and hence it can easily ho drawn. Art. II. "Literelity of the Account of the Gurden of Eden," by Luther Lee. If all the argumeots of the Dr. are exactly in point, he certainly is successful. Art. III. "Whedon on Matthew." Dr. Summers says thet it is a "musterly and appreciative review of the great Methodist commentator." Art. IV. "White's Massacre of St. Bartholomew." Prof. Beird has given us an able review of a work that ought to ha in the hands of every Protestant. We pass without noticieg all the rest, and come to the spley dish which the editor has set before the M. E. Church South. Frank and vigorous, it can but commend itself to the "hanghty Southerners," who, whetever other sins they may have to answer for, will never have to aeswer for that of deceit. Dr. Whedon reviews the whole situation, gives the Southerners a candid hearing, and then applies in a manner only a little more candid. After reviewing the conditions offered by the Church South, he concludes as follows: "And now it is our turn to present 'conditions,' and we will be very frank and plain. And they shall not be selfish conditions, seeking our own good, but seeking right dealing toward a third party—the Negroes. . . . . The absolute condition of any fraternity on our part, is generous justice to the colored Methodism of the South." To this championship of the Negro, Dr. Summers replies: "We respectfully assure him that he is doing a work of supererogation. The Southern Methodist Church, which has done nearly all that hes ever been done in this country for the evangelization of the negro, is not going to neglect him now. We have labored and other men have entered into our labors—nearly all they' of Africa ' to turned awny from us'—but this will not prevent our continuing to do more for the negro, for whom we have already done so much."

Thus endeth the first lesson of this controverey.

"The New Eclectic Magazine." Baltimore, Turnbull & Murdock, $4 Lexington street. $4 00 per annum. Since the combination of 'The Land we Love" with the "Eclectic," its former excellence has been added to. The August number come to us with selections of the choicest kind; while the contributions have all the spice that any could wish. The usual monthly engraving is the "Constitutional Governor of Mississippi," Hon. B. G. Humphreys. Through the henry hend which hides the lips, we may readily see why it was necessary for Gen. Ames to onst him from the Mississippi White House at the point of the bayonet. Other papers of the Philadelphia, Mother church, 6th St., at 10 o'clock, A M. At Camden, Mecedonia church at 3 o'clock, P. M.

Yours truly,
A. C. CHIPPES, Pastor.

Rev. F. J. Cooper writes us from Lowistowa, Va:—Bro TANNER:—I have had a glorious revival in our Columbia during the last week past. Nothing of the kind has professed a change of heart. Really it appears to be the day of God's power, and we, as His people, feel willing to work for the good of souls. The people, white and colored, in our town, are astonished. They say "they never saw the like before." It is a joy to revival at this season of the year—to summer —at church? Certainly something must follow it. Pray for us.

Rev. J. Hurley writes from Lowistowa Circuit:—Mr. Editor:—I have held my first round of quarterly meetings and you see I have failed to raise the amount for the Book Concern. I tried my people, and I thought they could not stand it then, but I think my people will come up to the mark at my next round. I am getting along very well with my people. Though I have no elder to assist me, I go forward in the name of God, and do the best I can, and I am able to say my charge is in very good order. The Lord willing, I will hold my second round of quarterly meetings as follows:—September 12th, Lewistown; 19th, Hentingdon; 26th, Hollidaysburg; October 3d, Altoona. I expect the Rev D. E Asbury, of Allegheny, to help me at Hollidaysburg and Altoona, and to preside at my Quarterly Conference. May God bless Bishops, ministers and people!

Rev E. C Joiner writes from Richmond, July 30th, 1869: "DEAR BROTHER:—This will inform you that we still live, but move slowly along. We have purchased a neat church, at thirty-five hundred dollars, and we have been making every effort to meet our engagements in that direction, so that we have not been able to do much for the Book Concern. We have a good Sabbath school with an average attendance of one hundred and ten teachers and scholars. Pray for us. You will find a list of contributions with their amounts, for the Book Concern. Please credit through the paper."

WITHDRAWAL.—To the Bishops and Ministers of the African M. E. Church, and all whom it may concern. This is to certify that I, John Turner have withdrawn from all relation or connection with said church in the U. S. JOHN TURNER.

July 24th, 1869. New Orleans, La.

The receipts it contains for the cere of sick, injured or diseased Animals, are worth a hendred-fold its cost. Specimen copies sent *free*. Address, N P. Boyer & Co., Publishers, Parkesburg, Chester county, Pa.

A Good Number.—*Wells' Phrenological Journal* for August has the following amoeg its varied contents: Rev. John P. Newman, D.D., Chaplain to the U. S. Senate; J. Edgar Thomson, President Pennsylvania R. R. Company; James A. Whitney; Henry a Raymond; The Old North Church; The Wallachians; Small vs. Large Heads; The Laughing Deacon; The Lyre Bird; The Phrenologist's Prophecy, or an Incident in the Life of Matteresh; Bible Experiences; Observations and Impressions of a Day, or Reading Faces on the Rail; Marriage Customs, etc.; How to become a Christian; A well balanced Mind, etc; with Portraits and other Illustrations. Price 30 cents, or $3 a year. S. R. Wells, Publisher, 389 Broad way, New York.

Received for August, African Repository, Galaxy, Peter's Musical Monthly, Good Health, Guide to Holiness, Our School Day Visitor, Packard's Monthly, The Little Corporal.

Communications.

For the Christiae Recorder.

THE NEW CHRISTIAN RECORDER.

MR. EDITOR:—The change in the size of the *Recorder* does not in my opinion, equal the chege in its value. With the reduction in size we have more than a proportionate increase in the expellsion of its reading matter. In my opinion the *Recorder* is be coming more and more avery day what it should be, viz: The leading African Methodist Episcopal Church. I think we must now assume a positive and almost extreme position with regard to the Church, and will enforce its cleims with skill, zeal and untiring energy. The anrreandings are becoming every day more frankly plain to see, or, I may say, more tremendously important. We must now work, watch and pray and provide for the increased, if we would not succumb to a disastrous fate. The outside pressure is being removed, the inside attraction must be increased. We must have a strong, vigorous and sagacious *central directory*. Our bishops must see eye to eye and act as one body. We must no more not plead exeuses on account of straitened circumstances or limited abilities. Men of ability, zeal and piety must be employed and do, or die. Our church must scatter more seed—or we shall reap less fruit. Have we no talent? Nobody in our church can hand-book of theology or arrange a preacher's text-book or weave a story for children? We must take up the line. Then we shall have an intelligent and progressive ministry. Preachers who read, and study, and observe for the sole purpose of collecting food for the flock of Christ.

It will take a fervent heat, a tremendous burning desire to keep down the dross. Labor and reuder it continued blessieg to men; and the *Recorder* is doing wonders towards that end, and may God add to its strength.

T. G. STEWARD.

For the Christiae Recorder.

BISHOPS' MEETING.

MR. EDITOR: According to appointment, the Bishops' Council of the A. M. E. Church convened here on Saturday, July 3rd, for the purpose of considering the three great connexional interests of the A. M. E Church, viz: 1st, *The Missionary Cause. 2nd, The Necessity of an Educated Ministry and Ritu berfore' University 3rd, The Christian Press on the Claims of the Christian Recorder and Book Concern.* Of course I need not tell you that these great interests were ably and eloquently advocated; especially when I mention the names of Bishops Payne, D.D., Wayman, Campbell, D D, Shorter, and Brown, with Elders Carr, and Herrie of South Carolina, Young, of Kentucky; Woodson and Tolliver of Ohio.

SABBATH SERVICES.

At II A. M Bishop Campbell delivered an excellent discourse on "The Atonement." The sermon was worthy of the man and the occasion. After which the Sacrament of the Lord's Supper was administered. At 3 P. M. Bishop Wayman delivered an eloquent discourse to a large and intelligent audience. At 8 P. M. we were delightfully entertained by Bishop Brown. Any attempt to adequately describe these discourses would be futile, but suffice it to say, that the Sabbath services in Allen Chapel will be long remembered.

On Monday evening, July 5th, addresses were delivered by Bishops Wayman, Brown, and Elder Woodson. Tuesday afternoon addresses were delivered to the Sabbath-school by Bishop Campbell and Elder Young. In the evening the following resolutions were discussed:

1st, Resolved, That the great want of colored deocmination is an educated ministry, and unless this is made a specialty our enemies in making Biblical Christians will prove a failure.

Moved by Bishop J. M. Brown.

Seconded by Rev W. D. Harris.

2nd, Resolved, That the education of our young men, not only for the learned professions, but also to be successful Christian merchants, by which we mean merchants, who will devote their means to the cause of humanity, which is the cause of Christ, demande our immediate attention.

Moved by Bishop J. P. Campbell.

Seconded by Rev. L. Woodson.

3rd, Resolved, That the right education of our daughters for the great work and end of life, demands the most fervent prayers, with the most systematic and persistent efforts.

Moved by Bishop D. A Payne.

Seconded by Rev. A T. Carr.

4th, Resolved, That among the means necessary for the diffusion of Christian civilization or neefal knowledge; *the Press* is one of the most necessary; and without the aid of daily, weekly, monthly, and quarterly periodicals, circulated among the people of this nineteeth century, no denominatioe of Christians can increase and perpetuate its influence.

Moved by Bishop Wayman.

Seconded by Bishop Brown.

These resolutions were ably sed eloquently discussed; thus ended the Bishops' Council, leaving impressions for good upon the minds of the people, raising high the intellectual standard of the A. M. E. Church, and giving the cause of the Redeemer a fresh impetus, and in endorsing their sentiments, we resolve to labor more earnestly to make our great connexion the first in the land.

Yours fraternally,

INVINCIBLE.

Allen Chapel, Cincinnati, O., July 7, '69.

This most interesting letter tarried somewhoro on the way. But each truths are always fresh —En

A. M. E. CHURCH NEWS.

A Voice from the A. M. E. Church, Buffalo City.—Ms. EDITOR:—My delay of writing, and consequent failure to keep your columns to say a word in behalf of the *Book* over which, under God, I have been appointed steward, was not owing to any neglect. Since I came to this city, and entered on duty, it has been my great work to indoctrinate the people of this station, and of the Church financially, as members of the A. M. E. Church. They have heard, upon the spur of the moment, in general indefinitely, of the wants of the Book Concern, and were moved to give. Some of them would and some would not, and thus it passed from one year to another, making no tangible. The Closet Battery is good to push on the good work, and the Closet Battery alone can carry on the press of our great work. This work must advance. The people are willing. The preacher is willing, but he wanted a teacher. The lips of the wise dispense knowledge. The last discipline in our church here was published in 1856. I have not seen one of a later date. My own is the only one in this church of about one hundred members. So say the minutes. Disciplinary arrangements there are none. The only records are the Class Books, and the numbers on them not to be found as reported by the minutes. I do not want to hew the flint and steel come together at once, and understand the first stroke. I believe, by assiduous labor, we shall prove all here to do something for the Book Concern shortly. I am also encouraged in this work on account of the favorable light the Book of Discipline is received here in my charge.

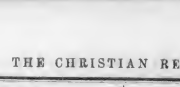
Yours,

A. C. CHIPPES, Pastor.

Rev. F. J. Cooper writes us from Lowistowa, Va:—Bro TANNER:—I have had a glorious revival in our Columbia during the last week past. Nothing of the kind has professed a change of heart. Really it appears to be the day of God's power, and we, as His people, feel willing to work for the good of souls. The people, white and colored, in our town, are astonished. They say "they never saw the like before." It is a joy to revival at this season of the year—to summer —at church? Certainly something must follow it. Pray for us.

Rev. J. Hurley writes from Lowistowa Circuit:—Mr. EDITOR:—I have held my first round of quarterly meetings and you see I have failed to raise the amount for the Book Concern. I tried my people, and I thought they could not stand it then, but I think my people will come up to the mark at my next round. I am getting along very well with my people. Though I have no elder to assist me, I go forward in the name of God, and do the best I can, and I am able to say my charge is in very good order. The Lord willing, I will hold my second round of quarterly meetings as follows:—September 12th, Lewistown; 19th, Hentingdon; 26th, Hollidaysburg; October 3d, Altoona. I expect the Rev D. E Asbury, of Allegheny, to help me at Hollidaysburg and Altoona, and to preside at my Quarterly Conference. May God bless Bishops, ministers and people!

Rev E. C Joiner writes from Richmond, July 30th, 1869: "DEAR BROTHER:—This will inform you that we still live, but move slowly along. We have purchased a neat church, at thirty-five hundred dollars, and we have been making every effort to meet our engagements in that direction, so that we have not been able to do much for the Book Concern. We have a good Sabbath school with an average attendance of one hundred and ten teachers and scholars. Pray for us. You will find a list of contributions with their amounts, for the Book Concern. Please credit through the paper."



OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money." devoted to carry o ne our Book Concern. Send on the 25 cents.

Springfield, O., Rev. S. H. Thompson, pastor: E. Edmundson, T. H. Gray, W. Robinson, E. Jackson, W. Miles, A. Reuix, each 25 cents. Sum $1.50. Hamilton, O., Rev. G. W. Clark, pastor: A. Sampson, W. Stevens, N. Sampson, S. Patterson, each 25 cts. Sum $1. Walnut Hills, O., Rev. B. W. Arnett, pastor: M. Gale, J. Mahaley, D. Brazton, J. Brazton, C. Moore, J. Coleman, S. Bridges, C. Mason, each 25 cents. Sum $2. Asbury Chapel, Louisville, Ky., Rev. R. G. Mortimer, pastor: R. G. Mortimer, C. Christopher, L. Mitchell, each 25 cents. Sum 75 cents.

Allen Chapel, Cincinnati, O., Rev. E S.W. Hammond, pastor: M. Rose, M. Rose, R. E Smith, L. Brown, T. E. Knox, G. Were, F. Miller, S. McKeen, F. Tolliver, Sr., J. Matthews, M. Cary, E. Cary, G Olmstead, J. Allen, F. J. Jones, J. Haskine, H. Harris, E. Gibbs, W. M. H Baltimore, C. Wells, E Flomings, J. Johnson, J. Williams, M. Shaw, W. Calloway, C. Brown, A. Messick, Chas. Henry, H. A. C. Bell, E. Jackson, D Turner, E. Griffin, B. Weekly, L. Clark, W. H. Clark, J. Mosely, C. Woodson, G. Peterson, Robt. Crozier, B. Lee, D. W. Bates, H. Worlss, E. Turner, J. Terner, E. Henson, M. Clay, R. Jones, S. R. Cottle, Mary Alexander, A. Johnson, K. Wright, L. Mann, A. Y. Thompson, E. A. Limebenoom, L. Berry, C. Steward, M. Calloway, E. Trotter, E. J. Gordon, V. Gordon, F. Ware, M. Brown, each 25 cts. S. Williams, 50 cts. J. Jones, $1. Sum $17.

Richmond, Ind., E C. Joiner, pastor: J. Banks, R. H. Evaos, M. Taylor, M. Gee, M. Quinn, H. Young, M. Ladd, J. Sharp, Mr. J. H Julion, J. Rogers, A Clemens, J Skipp, M. Landis, B. Steward, E Britos, N. Outland, E. McCord, each 25 cents. Sum $4 25.

ANNUAL MEETING

Of Pennsylvania State Equal Rights League at Meadville, Pa., August 17th, 1869.

Free return tickets on Pennsylvania R. R. from Pittsburg, Philadelphia and Erie R. R. from Corry, Cumberland Valley R. R. from Harrisberg, Atlantic and Great Western Railway from Meadville, and Northern Central Railway from Sunbery. Excursion tickets on Philadelphia and Reading R. R from Reading to Williamsport. All good for ten days.

J. C. WHITE, JR., Sec'y,
Office 716 Lombard St., Phila'da.

NOTICE.

The First Annual Joint Excursion of the Grand United Order of Odd Fellows to Atlantic City will take place, August 31st, 1869. Tickets, $1.50. Children under twelve years old 75 cents. Last boat leaves Vine street wharf at 6 o'clock, P. M.

JOHN E. BUSH, Secretary,
JOS. W. JOHNSON, Chairman,

aeg7-3t.

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

September 12th, at Buffalo, New York.
September 19th, at Strasburgh, Pa., all day.
September 26th, at Philadelphia, Union church, 6 o'clock, A. M., Wesley A. M. E. church 8 o'clock P. M.
October 3d, at Wilmington, Del, all day.
October 10th, Milton Circuit, at Slaughter Neck, all day.
October 17th, at Laurel, all day.
October 24th, at Philadelphia, Bethel church, 6th St., at 10 o'clock, A M. At Camden, Mecedonia church at 3 o'clock, P. M.

BISHOP WAYMAN'S APPOINTMENTS FOR AUGUST.

Sunday, August 1st, dedication, Washington, D. C.; Sunday, Aug. 8, Cambridge, Md.; Sunday, Aug. 15, Havre de Grace, Md.; Thursday night, Sept 2, Stanuton, Va.; Friday night, Sept. 3, Lynchburg, Va.; Sunday, Sept. 5, Salem, Va.; Sunday, Sept. 12, Blacksburg, Va., Sunday, Sept. 19, Wilkeville, Va.; Sunday, Sept. 26, Hagerstown, Md; Monday night, Sept. 27, Clear Spring, Md.

A. W. WAYMAN.
Baltimore, July 20th, 1869 fm.

Married.

HELSENDOFF — HOLLAND — By Rev. Jos. Nelson, at Reading, July 29, Mr. John Helsendoff to Miss Emma Holland.

PACIFIC RAILWAY GOLD LOAN.

Messrs. DABNEY, MORGAN & Co., 53 Exchange Place, and M. K. JESUP & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation *now earns more than enough net income to pay the interest on the new loan.* There is no better security to the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest in Currency. Pamphlets, Maps and circulers furnished on application.

Aug. 11th., 3m.

The Great Medical Mistake

Of former days was an utter neglect of sanitary precautions to efficient means were adopted for the prevention of sickness. Sewerage was unknown; in cities, drainage was totally unapplied in the country. Heaps of foul were left to rot in the public streets and domestic cleanliness, the great antidote to febrific diseases, was sadly neglected. It is not so now. Wise men, philanthropic institutions, and a rightful sanitary police, have, to a great extent, remedied the evil. But to this all Preventive measures have helped comparatively to lessen the ratio of mortality. It is not too much to say that even a moderate acquaintance with hygiene in connection in consequence of having overcome a sense of shame, are now in a course of HOSTETTER'S STOMACH BITTERS. This pure and powerful vegetable tonic and alterative counteracts the noxious and emanation of a variety of crude and harsh, yet needful for their strengthening, purifying, vitalizing and purifying properties. These medicinal agents are incorporated with a spirit absolutely free from the acrid poison which defiles, more or less, all the liquors of commerce, and their effect is diffused through the whole frame by this active, yet harmless stimulant. The result is such a condition of the system as renders it of but imperceious to the existence causes of disease, such as damp, fog, the sudden alternations of temperature, &c. Strength, and the proper regularity of all the functions of the body, are the best safeguards against all the malarious poisons and the effects of intemperate water, and HOSTETTER'S BITTERS are the best strengthening and regulating medicine at present known. For dyspepsia and biliousness they are a specific absolute.

SOLD BY ALL DRUGGISTS. Aug 7—6w.

Business Stand.

A man wishing a good stand for Business with a large patronage will inquire at No. 618 South 6th St.

Banneker House,

Cape May City, N. J.

THIS above named HOUSE is now open, and will continue open until November 1st.

R. H. GLEAVES,
July17 3m Proprietor.

Mrs. S. Shorter Hawkins.

Dry Goods.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY,

AT

No. 613 Lombard Street, Philadelphia.

MRS. S SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to sell all seasons—at the LOWEST MARKET PRICE.

AND,

Ladies' Ready Made Clothing and Gentlemen's Furnishing Goods always on hand.

* Mrs Hawkins has also removed her business to Cape May; where she will be pleased to wait upon all old customers, and as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., nine ou Lafayette St.

☞ A liberal share of patronage is solicited.—3m July17 6

Miscellaneous.

CONVENTION OF COLORED MECHANICS.

An adjourned meeting was held last evening in the basement hall of the Douglass Institute of the delegates to the Convention of Colored Mechanics which assembled on the same place on the previous Monday. The object of the Convention has been previously stated, which was called for the purpose of organizing the colored mechanics and tradesmen of the city and State into societies or trades unions, such as are adopted by white mechanics throughout the country. The hall was well filled, and the various branches of mechanism represented.

Mr. Isaac Myers, President, called the Convention to order, when, by request, Mr. Alfred McLane opened the proceedings with prayer.

The Secretary, Mr. J. C. Fortie, then read the proceedings of the previous meeting, which were approved by the Convention.

Mr. George Myers, Chairman of the Executive Committee, then presented the following preamble and resolutions:—

Whereas, Divine Providence has ordained that man shall obtain his living by the sweat of his brow.

And whereas, An honorable living can only be obtained by honest, industrious and patient toil.

And whereas, An organized and unjust effort has been, and is now being put forth by our white fellow-citizen mechanics of the several States to prevent men of African descent from obtaining a living at any one of the trades.

And whereas, Said effort is unwise, unjust, unchristianlike and unrepublican, and its tendency is to degrade and render burdensome a large portion of our race; and who if allowed to work at any employment for which they are capacitated, would elevate the race of their identity, the better to prepare them to support their families, educate their children, and the more intelligently discharge the responsible duties of American citizenship. Therefore be it

Resolved, That we believe it to be expedient and right for the colored men of Maryland and of the several States to organize Trades or Labor Unions, with a view to accomplishing the following results: First, to ascertain the number of colored mechanics and their particular branch; second, to place that labor in the market as will be to the best interest of the laborer and capitalist.

And further be it resolved, That where colored labor cannot find a market because of the existence of organized superior force, that cooperative or joint stock associations be organized, that colored labor may find employment and be made productive.

And further be it resolved, That no person shall be proscribed from membership on account of his race, color or nationality.

And further be it resolved, That we recommend the use and study of Wayland's Political Economy in all the colored mechanical and labor associations in this State, believing that when the relationship between capital and labor is more generally understood, a better feeling will exist between the employer and the employed, and the vexed question of wages be adjusted without the resort to strikes.

And further be it resolved, That we shall encourage in all our associations the wisdom of each member being a regular depositor in some Savings Bank, a member of some Building Association, and hold a policy of Accidental or Life Insurance.

The resolutions having been read a second time, Mr. Lemuel Griffin made a few remarks recommending that the Convention should act with caution in whatever they undertook; and while he did not oppose the report of the committee, it was his belief that the preamble should be amended somewhat, especially that portion which spoke of efforts put forth by the white mechanics to prevent colored men from obtaining a living.

Mr. George Myers replied to Mr. Griffin, and said that it was well known that the white mechanics had organized with the above object, and as the colored men would soon be citizens, they should assert their rights.

Mr Isaac Myers, President, also advocated the adoption of the resolutions. The meeting, he said, which had been held in that hall the previous Monday evening had been echoed by the press throughout the length and breadth of the country. White men know that when the Fifteenth Amendment is adopted the colored men will be allowed to enter the workshops of the country. They had assembled for the purpose of laying down a great principle. By combining and organizing the colored men would be enabled to present a respectable front, and it was only in this way that their full strength could be ascertained.

The resolutions, after some further debate, were then adopted by the Convention.

The committee also submitted the following resolutions, looking to the organization of trades unions and labor societies, and calling a State Convention, which were adopted:—

Resolved, That the members of each particular trade and labor association convene at some convenient place on Friday evening, August 6th, 1869, for the purpose of organization and the election of officers.

And be it further resolved, That said organizations furnish the Executive Committee with the list of its members and the place of their residence.

Resolved, That a State Labor Convention be held in the city of Baltimore on the 12th day of September in each and every year, to be composed of five delegates from each trade or union or labor organization throughout the State.

And be it further resolved, That the President of each organization shall constitute an Executive Committee, together with the President and officers of the State Convention, who shall be members *ex officio* of the Executive Committee.

And be it further resolved, That said Executive Committee shall have power to make such general laws and regulations as will best accomplish the object of the organization.

Also authorizing a call for a National Convention, for which Mr. Isaac Myers

Whereas, In the course of events it has pleased Divine Providence, through the agency of war, to change the relationship that did exist in the Southern States between capital and labor; *and whereas*, by said change a general disarrangement of labor of all kinds does exist; therefore,

Be it resolved, That the State Convention do call a National Labor Convention of the colored men of the several States, to meet in the city of Washington on the first Monday in December, in the year of our Lord 1869.

Resolved, That the Executive Committee prepare a call for said Convention, to be disposed of as soon as the committee may decide.

And be it further resolved, That no proscription be made in the admission of delegates to said Convention on account of race or color.

A motion was made by Mr. Hare to substitute Richmond, Va., in place of Washington as the place for holding the National Convention, but on being put to vote was negatived by a vote of yeas 12, nays about 20.

On motion it was resolved that five designate be appointed as the National Labor Convention (white) that meets in the city of Philadelphia, August 16, 1869.

Delegates—Isaac Myers, Jamie Hare, Ignatus Gross, Squire Fisher and Robert H. Butler.

On motion of J. C. Fortie it was resolved that Frederick Douglass, Esq, be invited to address the citizens of Baltimore on the subject of labor.

After some further business the Convention adjourned to meet on the 6th of August.

PERSONAL.

—Rev. E. Sella Martin was in our city on last Friday.

—As President of the North-western University, Dr. Haven's salary is $4,500.

—Bishop Churchill has taken charge of the department of public lands, at Andover Seminary. An exchange of that in his inaugural, he showed himself a sensible man, and it was delivered in a most natural style."

—H. A. Barber, Esq. Richland, Md., has contributed $1,000 to Albion College.

—Gen. A. S. Webb has been appointed President of the College of the city of New York, by the Public Education Commissioners.

—Bishop Kingsley of the N. E. Church, during his missionary tour around the world, has arrived in Oregon. He will preside over the Oregon Conference at Eugene City.

—The Rev. E. D. G. Prime, one of the editors of the *New York Observer*, called on Tuesday for a journey around the world.

—Horace Greeley is spelling hard on the South and making spoonbes in favor of amnesty and universal suffrage.

—The Boston, Esq., Courier has been appointed Assistant Cashier of Freedmen's Bank, Washington.

—Mrs. F. E. W. Harper has started for the West.

—The *Boston Pilot* says that President Lincoln was a Catholic. The following is proof advanced:

THE LATE BISHOP LEFEVRE AND LINCOLN.—A recent article in *Le Monde*, of Paris, written by J. E. Martin, has the following:

"We came to speak of political events, and of the assassination of the President, and we were much surprised to hear Mr. Lefevre say, with sadness, 'Ah! poor Lincoln; if he had remembered my advice, his end would not have been so deplorable. Why did he not remain at home on Good Friday, and why did he not continue to count his beads?' 'His beads,' we answered—but Lincoln was not a Catholic.' He was not so latterly; you said rightly, he had become an infidel. But in his youth he was baptized a Catholic by a missionary of Illinois, and I myself have heard his confessions many times. I frequently celebrated High Mass in the house of his parents. Later in life he aspired to honors; married a woman who belonged to the Presbyterian sect, and he became connected with the Freemasons. We felt it our duty, under these circumstances, to break off all relations with him. We confess, adds Mr. Martin, that we did not expect this revelation, the authenticity of which we guarantee upon the testimony of Mr. Lefevre; and Americans need not have the least doubt that they have dominated a Catholic for President. But Lincoln did as many others have done; he abandoned the religion which he had freely embraced, after serious examination, and to marry an fortune and position, he became an apostate and an infidel."

—Prof. Mitchell is Deputy Postmaster at Macon, Ga. A better appointment could not have been made.

—Sanders S. Mayo, a colored girl, was one of the graduates at the Portland High School, week before last, and the papers of the city say that her essay was one of the best in the school.

—Hon and Rev. John Sess—The number of colored ministers and other prominent colored friends of this old missionary toiler in Africa will be glad to learn that he is still there, a blessing to the Republic and to the Church in particular. The health of himself and wife was good up to the time of the sailing of the Jasper. Bishop Payne and his wife, of the Protestant Episcopal Church, dined with him previous to their departure for this country, upon which brother Seys remarks: "Strange that those who more than a score of years ago were my colleagues and fellow-laborers in this field of mission work are either gone already to their reward, or are passing away, and we, wife and I, are yet permitted to 'endure.'"

—The Irish Presbyterians are assuming a very decided attitude on the subject of the disestablishment of the temples property of the Church. We have the assurance of the Moderator of their General Assembly that "they expect to be placed in every particular in a position of equality with the Episcopal Church." Whether or not garde cutisy the churches or the granting of glebes, they "emphatically protest against being left in a position of material disadvantage in a ecclesiastical, with to be satisfactory and final, must be equitable in every part."

NOTICE—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5—6m.

NOTICE—My connection with the A. M. E. Book Concern having closed, my correspondence will please address me at 428 Gaskill street, Philadelphia, Pa.

August 6, 1869. WM. C. BANTON.

August 14—2t.

☞To all whom it may concern. This is to notify all Ministers, having charge in the *African Methodist Episcopal Connection*, that Jeremiah Garrison, formerly, a local Preacher in Gloucester *African Methodist Episcopal Church*, is no longer such: His license having been revoked by the Quarterly Meeting Conference of the above church, on the evening of the 28th inst., 1869.

JEREMIAH R. V. THOMAS,
Minister in Charge.

Attested by
ARTHUR SMITH, Secretary.

NOTICE—A camp meeting will be held at Yorktown, N. J., commencing Aug. 13th, continuing one week or more. It is hoped the friends of the A. M. E Church will give us liberal patronage. All churches are invited. PETER LOMAX, Minister in Charge.

☞Tanner's Apology for one dollar. Every preacher in his connection ought to have it. Especially he ought to have it who is ignorant of African Methodism Send on one dollar. *Box* 2976. tf.

PICNIC.—The Sunday school of Mount Moriah church, Mount Holly, N. J., will have a grand picnic, September 2d, at Sprout's Springs, near Mt. Holly, a few yards from railroad. All kinds of refreshments furnished. Benefit of church. All are invited. Cars leave Philadelphia at 7 o'clock, A. M., at Market street depot.

SAMUEL WATTS, *Minister*.
aug7-2t. ISAAC H. GAINS, *Superintendent*.

☞Will not the District Book Stewards of all our Annual Conferences send to the Book Room immediately for copies of their minutes? Do, brethren, send them along, we need them greatly. Why keep the glorious facts which they contain hid from the public?

NOTICE—Quarterly Meeting at Bensalem, August 29th; at Harrisburg Hill, September 5th; at Bristol, September 12th.

G. T. WATERS, *Minister in charge*.
au7-3t.

☞Information wanted of Rose Jackson, a daughter of John and Mary Ranson. She moved from Harper's Ferry to Chambersburg in 1865, in the family of Edward Whiten and left it for Philadelphia about four years ago. Any information of her will be thankfully received. Address

MARY RANSON,
Frederick City, Md.

☞Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond. He formerly lived near Maryland Point, Md. Any information of the whereabouts of my parents will be thankfully received by

RICHARD GREENE,
260 Spruce Street, South Camden,
New Jersey.

August 14—1m.

☞Information Wanted of my sister Mary and her three children, of Henderson Co., Tennessee. They belonged to William Hall, one of my brother Martin and wife, claimed by Hezekiah Hurlburt, also of my brother Green who lived in McNary Co., Tennessee. Of my brother Harry, once owned by John Markseon. When last heard from he was in Mississippi. My first husband was Benj. McKnight. Any person knowing any of the above parties will confer a great favor, by writing to me. Direct the letter to "Mary King, No. 7, 4th Avenue, Chicago, Illinois." 2t.

☞Information wanted of Perry Tillman, formerly of West Philadelphia. He will hear of something to his advantage by calling at No. 422 Queen St. Will pastors rund this?

☞Information wanted of Thomas Fuller, Elias Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf

☞Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Gurmantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico. tf

☞Information wanted, of my mother, Sarah Hunter. Also of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sareh Wemtoo, belonging to Abner Winston. All of New Madrid, Mo. Address EDWARD SMITH,
jnly21-3mos Bloomington, Ill.

Advertisement.

CONTINENTAL

Life Insurance Company,

OF

Hartford, Conn

A. & J. J. CORBIN, Agents and Attorneys,
No. 1 Ledger Building, Phila.

To the Working Class—I am now prepared to furnish all classes with employment at their homes, the whole of the time, or for the spare moments. Business new, light and honorable. Fifty cents to $5 per evening is easily earned by those of either sex, and the broad road to fortune awaits all who make an early start. Great inducements are offered those who will devote their whole time to the business; and, that every person who sees this notice may send me their address and see what they can do for themselves, I make the following unparalleled offer: To all who are not well satisfied with the business, I will send $1 to pay for the trouble of writing me. Full particulars, directions, &c., sent free. Samples sent by mail free. Address E. C. ALLEN, Augusta, Me. Mar17—6m.eow.

RAILWAY TIME TABLE.

Pennsylvania Central.

Depot, Thirty-first and Market Streets. Ticket Offices, N. W. corner of Ninth and Market Streets, and Depot. Baggage-order Offices, 901 Chestnut and 116 Market Streets.

Trains leave—*Mail Train*, 8 A. M.; Paoli Accommodation, 10.00 A. M., 1.15 and 7.00 P. M.; *Fast Line*, 11.50 A. M.; *Erie Express*, 11.50 A. M.; Harrisburg Accommodation, 2.80 P. M.; Lancaster Accommodation, 4.00 P. M.; Parkesburg, 4.20 P. M.; Downingtown Express, 5 P. M.; Erie Mail and Pittsburg Express, 10.00 P. M.; *Philadelphia Express*, 12 (night). Erie mail leaves daily except Sunday, running to Williamsport only on Saturday night. On Sunday night passengers will leave Philadelphia at 12 o'clock.

Trains arrive—Cincinnati Express, 3.10 A. M.; Philadelphia Express, 6.50 A. M.; Paoli Accommodation, 8.20 A. M., 2.40 and 6.20 P. M.; Erie Mail, 9.35 A. M.; Downingtown, 9.10 A. M.; Fast Line, 9.35 A. M.; Lancaster train, 12.50 P. M.; Erie Express, 4.20 P. M.; Day Express, 4.20 P. M.; Southern Express, 6.40 P. M., Harrisburg Accommodation, 9.40 P. M.

Agents Wanted—$75 to $300 per month.

We want an agent in every county in the U. S. and Canada to sell our new Patent Cloth Wringer. Address Lyon Manufacturing Co., 27 Beekman St., New York, or 16 Dearborn St., Chicago, Ill. July29-eod

Jacob H. Simms'

INTELLIGENCE Office, No. 102 West 30th Street, bet. 6th and 7th avenues, New York City. Servants may safely send money and tickets, to 102 exactly as given here in the above address. You can come from any part of the universe, for I have our sufficient means to have it sent to you. Office hours from 7 A. M. to 7 P. M. July29-tf

No. 18.

SIMILIA SIMILIBUS CURANTUR.

DR. HUMPHREYS'

HOMŒPATHIC SPECIFICS

HAVE PROVED FROM THE MOST AMPLE EXPERIENCE, to be the Simplest, Surest, Mildest, Best and Most Efficient Remedies ever used by the people. They are the only Medicines that have ever given entire satisfaction. They are used by all classes, in all climates, for all diseases. Being in use so long, and so well known, they require no recommendation. They have proved the highest commendation from all, and will always render satisfaction.

		Cts.
1.	Cures Fevers, Congestion, Inflammations	25
2.	" Worms, Worm Fever, Worm Colic	25
3.	" Crying-Colic or teething of Infants	25
4.	" Diarrhea, of Children or Adults	25
5.	" Dysentery, Griping, Bilious Colic	25
6.	" Cholera-Morbus, Vomiting	25
7.	" Coughs, Bronchitis	25
8.	" Neuralgia, Toothache, Faceache	25
9.	" Headaches, Sick Headache, Vertigo	25
10.	" Dyspepsia, Indigestion, Biliousness	25
11.	" Suppressed, or Painful Periods	25
12.	" Whites, too Profuse Periods	25
13.	" Croup, Cough, Difficult Breathing	25
14.	" Salt Rheum, Erysipelas, Eruptions	25
15.	" Rheumatism, Rheumatic Pains	25

All the above, except 16 and 24, are one dollar bottles, unless otherwise mentioned.

The following are also put up in vials and are sent as the a new pocket case:

17.	Cures Fever and Ague, Chill Fever, Ague	$1 00
18.	" Piles, Blind or Bleeding	1 00
19.	" Catarrh, Influenza, Cold in the Head, Hay Fever	1 00
20.	" Catarrh, acute or chronic Influenza	1 00
21.	" Whooping-Cough, violent Coughs	1 00
22.	" Asthma, Oppressed Breathing	1 00
23.	" Ear Discharges, Impaired Hearing	1 00
24.	" Scrofula, Enlarged Glands, Swellings	1 00
25.	" General Debility, physical weakness	1 00
26.	" Dropsy, Scanty Secretions, Kidney Disease	1 00
27.	" Sea-Sickness, sickness from riding	1 00
28.	" Kidney Disease	1 00
29.	" Nervous Debility, Seminal Emissions, Involuntary Discharges	1 00
30.	" Sores, Ulcers, Indolent Inflammations	1 00
31.	" Urinary Weakness, wetting bed	1 00
32.	" Painful Periods, with Spasms	1 00
33.	" Sufferings at change of life	1 00
34.	" Epilepsy, Spasms, St. Vitus' Dance	1 00
35.	" Diphtheria, Ulcerated sore throat	1 00

FAMILY CASES.

Of 10 large vials, morocco or rosewood case..... From $10 to $35
Of 20 vials, in handsome rosewood case, with specific directions, a specific for every disease a family is subject to, and Manual of directions..... From $20 to $35
Smaller Family and Travelling cases, of 15 vials..... From $15 to $25
Of 6 vials, Pocket Companion, both for Curing and Preventing disease..... From $9 to $5

Sent by mail or express, free of charge, on receipt of price.

POND'S EXTRACT,

Cures Burns, Bruises, Lameness, Soreness, Sore Throat, Sprains, Toothache, Pleurisy, Neuralgia, Rheumatism, Lumbago, Piles, Boils, Stings, Bites of Insects, Inflammation, Hemorrhages, Internal Pains, Colds, Coughs and Diarrhœa.

Price 6 oz. 50c., Pints, $1.25, Quarts, $1.75.

☞ Take Somebody's Pond's Extract, by the tea or tablespoonful, as you would Brandy, Gin, &c., for Cholera, Diarrhœa, Dysentery, &c. Sold by druggists generally.

Address Humphreys' Specific Homœopathic Medicine Company,

Office and Depot, No. 562 Broadway, New York.

Dr. Humphreys is consulted daily at his office, personally or by letter, as above, for all forms of disease.

FOR SALE BY ALL DRUGGISTS.

aug5-1y

No. 428

pp 1 and 2

missing.

Miscellaneous.

CONVENTION OF COLORED MECHANICS.

An adjourned meeting was held last evening in the basement hall of the Douglass Institute of the delegates to the Convention of Colored Mechanics which assembled at the same place on the previous Monday. The object of the Convention has been previously stated, which was called for the purpose of organizing the colored mechanics and tradesmen of the city and State into societies or trades-unions, such as are adopted by white mechanics throughout the country. The hall was well filled, and the various branches of mechanism represented.

Mr. Isaac Myers, President, called the Convention to order, when, by request, Mr. Alfred McLane opened the proceedings with prayer.

The Secretary, Mr. J. C. Fortie, then read the proceedings of the previous meeting, which were approved by the Convention.

Mr. George Myers, Chairman of the Executive Committee, then presented the following preamble and resolutions :—

Whereas, Divine Providence has ordained that man shall obtain his living by the sweat of his brow.

And whereas, An honorable living can only be obtained by honest, industrious and patient toil.

And whereas, An organized and unjust effort has been, and is now being put forth by our white fellow-citizen *mechanics* of the several States to prevent men of African descent from obtaining a living at any one of the trades.

And whereas, Said effort is unwise, unjust, unchristianlike and unrepublican, and its tendency is to degrade and render burdensome a large portion of our race ; and who if allowed to work at any employment for which they are capacitated, would elevate the race of their identity, the better to prepare them to support their families, educate their children, and the more intelligently discharge the responsible duties of American citizenship. Therefore be it

Resolved, That we believe it to be expedient and right for the colored men of Maryland and of the several States to organize Trades or Labor Unions, with a view to accomplishing the following results : First, to ascertain the number of colored mechanics and their particular branch; second, to place that labor in the market as will be to the best interest of the laborer and capitalist.

And further be it resolved, That where colored labor cannot find a market because of the existence of organized superior force, that cooperative or joint stock associations be organized, that colored labor may find employ most and be made productive.

And further be it resolved, That no person shall be proscribed from membership on account of his race, color or nationality.

And further be it resolved, That we recommend the use and study of Wayland's Political Economy in all the colored mechanical and labor associations in this State, believing that when the relationship between capital and labor is more generally understood, a better feeling will exist between the employer and the employed, and the vexed question of wages be adjusted without the resort to strikes.

And further be it resolved, That we shall encourage in all our associations the wisdom of each member being a regular depositor in some Savings Bank, a member of some Building Association, and hold a policy of Accidental or Life Insurance.

The resolutions having been read a second time, Mr. Isemel Griffin made a few remarks recommending that the Convention should act with caution in whatever they undertook; and while he did not oppose the report of the committee, it was his belief that the preamble should be amended somewhat, especially that portion which spoke of efforts put forth by the white mechanics to prevent colored men from obtaining a living.

Mr. George Myers replied to Mr. Griffin, and said that it was well known that the white mechanics had organized with the above object, and as the colored men would soon be *citizens*, they should assert their rights.

Mr Isaac Myers, President, also advocated the adoption of the resolutions. The meeting, he said, which had been held in that hall the previous Monday evening had been echoed by the press throughout the length and breadth of the country. White men know that when the Fifteenth Amendment is adopted the colored men will be allowed to enter the workshops of the country. They had assembled for the purpose of laying down a great principle. By combining and organizing the colored men would be enabled to present a respectable front, and it was only in this way that their full strength could be ascertained.

The resolutions, after some further debate, were then adopted by the Convention.

The committee also submitted the following resolutions, looking to the organization of trades unions and labor societies, and calling a State Convention, which were adopted :

Resolved, That the members of each particular trade and labor association convene at some convenient place on Friday evening, August 6th, 1869, for the purpose of organization and the election of officers.

And be it further resolved, That said organizations furnish the Executive Committee with the list of its members and the place of their residence.

Resolved, That a State Labor Convention be held in the city of Baltimore on the 12th day of September in each and every year, to be composed of five delegates from each trades union or labor organization throughout the State.

And be it further resolved, That the President of each organization shall constitute an Executive Committee, together with the President and officers of the State Convention, who shall be members *ex officio* of the Executive Committee.

And be it further resolved, That said Executive Committee shall have power to make such general laws and regulations as will best accomplish the object of the organization.

Also authorizing a call for a National Convention, for which Mr. Isaac Myers

Whereas, In the concern of events it has pleased Divine Providence, through the agency of war, to change the relationship that did exist in the Southern States between capital and labor ; and *whereas*, by said change a general disarrangement of labor of all kinds does exist ; therefore,

Be it resolved, That the Labor Convention do call a National Labor Convention of the colored men of the several States, to meet in the city of Washington on the first Monday in December, in the year of our Lord 1869.

Resolved, That the Executive Committee prepare a call for said Convention, to be published as soon as the committee may decide.

And be it further resolved, That no proscription be made in the admission of delegates to said Convention on account of race or color.

A motion was made by Mr. Haro to substitute Richmond, Va., in place of Washington as the place for holding the National Convention, but on being put to vote was defeated by a vote of year 12, nays about 20.

On motion it was resolved that five delegates be appointed to the State Labor Convention (white) that meets in the city of Philadelphia, August 16, 1869.

Delegates—Isaac Myers, James Haro, Ignatius Gross, Squire Fisher and Robert H. Butler.

On motion of J. C. Fortie it was resolved that Frederick Douglass, Esq., be invited to address the citizens of Baltimore on the 22nd of labor.

After some further business the Convention adjourned to meet on the 6th of August.

PERSONAL.

—Rev. F. Sella Martin was in our city on last Friday.

—As President of the North-western University, Dr. Haven's salary is $4,500

—Prof. Lowell has taken charge of the department of pulpit elocution in Andover Seminary. An exchange of that in his inaugural, he declared himself a sensible man, and it was delivered in a most natural style.

—H. A Barber, Esq., Richland, Md., has contributed $1,000 to Albion College.

—Gen. A. S. Webb has been appointed President of the College of the City of New York, by the Public School Commissioners.

—Bishop Kingsley of the M. E. Church, now on his missionary tour around the world, has arrived safe in Oregon. He will preside over the Oregon Conference at Eugene City.

—The Rev. E. D. G. Prime, one of the editors of the *New York Observer*, sailed on Tuesday for a journeal suffrage.

—Horace Greeley is travelling through the South and making speeches in favor of universal and universal suffrage.

—Thos Boston, Esq., has lately been appointed Assistant Cashier of Freedmen's Bank, Washington.

—Mrs. F. E. W. Harper has started for the West.

—The *Boston Pilot* says that President Lincoln was a Catholic. The following is proof advanced :

THE LATE ROBERT LEFEVRE AND LINCOLN.—A recent article in *Le Monde*, of Paris, written by J. J. Ampere, says the following :

"We came to speak of political events, and of the assassination of the President, and we were not a little surprised to hear Mr. Lefevre say, with sadness, 'Ah ! poor Lincoln ; if he had remembered my advice, his end would not have been so deplorable. We did he not remain at home on Good Friday, and why did he not continue to count his beads?' 'He was,' he answered—'but Lincoln was not a Catholic.' He was not so latterly ; you said rightly, he had become an infidel. But in his youth he was baptized a Catholic by a missionary of Illinois, and I myself have heard his confessions many times. I frequently collected Lent Masses in the house of his parents. Later in life he acquired to become with a woman who belonged to the Presbyterian sect, and he became connected with the Freemasons. We had many discussions under these circumstances, to break off all relations with him. We confess, adds Mr. Martin, that we did not expect this revelation, the authenticity of which we guarantee upon the testimony of Mr. Lefevre ; and American need not have the least doubt that they have nominated a Catholic for President. But Lincoln did as many others have done ; he abandoned the religion which he had early embraced, after serious examination, and to arrive at fortune and position, he became an apostate and an infidel."

—Prof. Mitchell is Deputy Postmaster at Macon, Ga. A better appointment could not have been made.

—Isadora S. Mayo, a colored girl, was one of the graduates at the Portland High School, week before last, and the papers of the city say that her essay was one of the best in the school.

—HON AND REV JOHN SAVE—The numerous friends of this old missionary toiler in Africa will be glad to learn that he is still there, a blessing to the Republic and to the Church in particular. The health of himself and wife was good up to the time of the sailing of the Jasper. Bishop Payne and his wife, of the Protestant Episcopal Church, died, with bim previous to their departure for this country, upon which brother Seys remarks : "Strange that those who more than a score of years ago were my colleagues and fellow-laborers in this field of mission work are either gone already to their reward, or are passing away, and we, wife and I, are yet permitted to 'endure.'"

—The Irish Presbyterians are assuming a very decided attitude on the subject of the distribution of the surplus property of the Church. We have the assurance of the Moderator of their General Assembly that "they expect to be placed in every particular in a position of equality with the Episcopal Church." Whether as yet gentle outlay on churches or the granting of glebes, they "emphatically protest against being left in a position of material disadvantage in a settlement which, to be satisfactory and final, must be equitable in every part."

NOTICE—Joseph H. Cole, restaurant, No. 116 South Sixth street, above Lombard, opposite Bethel Church, where he hopes always on hand the very best oysters and other refreshments. Hoping that he old friends and the public generally will give him a call.

August 5—3m.

NOTICE.—My connection with the A. M. E. Book Concern having closed, my correspondents will please address me at 425 Gaskill street, Philadelphia, Pa.

August 5, 1869. WM. C. BARTON.

August 14-21.

☞ To all whom it may concern. This is to notify all Ministers, having charge in the *African Methodist Episcopal Connection*, that I cannot hereafter, recognize a local Preacher in Ebenezer *African Methodist Episcopal Church*, is no longer such ; His license having been revoked by the Quarterly Meeting Conference of said church, on the evening of the 28th inst., 1869.

JEREMIAH R. V. THOMAS,
Minister in Charge.

Attested by
ARTHUR SMITH, Secretary.

NOTICE.—A camp meeting will be held at Yorktown, N. J., commencing Aug. 12th, continuing one week or more. It is hoped the friends of the A. M. E. Church will give us liberal patronage. All churches are invited. PARKE LOMAX, Minister in Charge.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism Send on one dollar. *Box* 2975. tf.

PICNIC.—The Sunday school of Mount Moriah church, Mount Holly, N. J., will have a grand picnic, September 2d, at Smith's Springs, near Mt. Holly, a few yards from railroad. All kinds of refreshments furnished. Benefit of church. All are invited. Cars leave Philadelphia at 7 o'clock, A. M., from foot of Market. Fare 1 dollar.

SAMUEL WATTS, *Minister*.
au7-2t. ISAAC H. GAINS, *Superintendent*.

☞ Will not the District Book Stewards of the several Annual Conferences send to the Book Store to see if there are any copies of their minutes ? Do, brethren, send them along, we need them greatly. Why keep the glorious facts which they contain hid from the public?

t.f.

NOTICE.—Quarterly Meeting at Bensalem, August 29th ; at Harrisburg Hill, September 5th ; at Bristol, September 12th.

G. T. WATERS, *Minister in charge*.

au7-3t

☞ Information wanted of Rose Jackson, a daughter of John and Mary Hanson. She moved from Harper's Ferry to Chambersburg in 1863, in the family of Edward Whites and left it for Philadelphia short few years ago. Any information of her will be thankfully received. Address

MARY HANSON,
Frederick City, Md.

☞ Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond. He formerly lived near Maryland Point, Md. Any information of the whereabouts of my parents will be thankfully received by

RICHARD GREENE,
200 Spruce Street, South Camden,
New Jersey.

August 14-1m.

☞ Information Wanted of my sister Mary and her three children, of Henderson Co., Tennessee. They belonged to William Hall, also of my brother Martin and wife, claimed by Hezekiah Hurlburt, also of my brother Green who lived in McNary Co., Tennessee. Of my brother Harry, once owned by John Markeson. When last heard from he was in Mississippi. My first husband was Benj. McKnight Any person knowing any of the above parties will confer a great favor, by writing to me. Direct the letter to "Mary King, No. 7, 4th Avenue, Chicago, Illinois." 2t.

☞ Information wanted of Perry Tillman, formerly of West Philadelphia. He will hear of something to his advantage by calling at No. 422 Queen St. Will pastors read this?

☞ Information wanted of Thomas Fuller, Elma Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf.

☞ Information wanted of Mary Ann and Nicodemes Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Also of Thos. W. Johnston, Corp. Co. "H" 38th Infantry, Fort McRae, New Mexico. tf

☞ Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wanton, belonging to Abner Wanton. All of New Milford, Md. Address EDWARD SMITH,
Bloomington, Ill.

Advertisement.

CONTINENTAL

Life Insurance Company,

OF

Hartford, Conn

A. & J. J. CORBIN, Agents and Attorneys,
No. 1 Ledger Building, Phila.

Agents wanted in every county in the United States, to whom will be given employment at home, the whole of the time, or for the spare moments. Business new, light and profitable. Fifty cents to $5 per evening is easily earned by persons of either sex, the whole of which can be devoted to the business. Capital not required ; we will start those who will devote their whole time to the business ; and, that every person who sees this notice may send us their address, and test the business for themselves, we make the following unparalleled offer : To all who are not well satisfied with the business we will pay $10 for the trouble of writing us. Full particulars, directions, &c., sent free. Reader, if you want permanent, profitable work, address E. C. ALLEN, Augusta, Me. May 13—1m.

RAILWAY TIME TABLE.

Pennsylvania Central.

Depot, Thirty-first and Market Streets. Ticket Offices, N. W. corner of Ninth and Chestnut Streets, and Depot. Baggage-order Offices, 901 Chestnut and 116 Market Street.

Trains leave— Mail Train, 8 A. M.; Paoli Accommodation, 10.30 A. M., 4.15 and 7.40 P. M.; *Fast Line*, 11.50 A. M.; *Erie Express*, 11.50 A. M.; Harrisburg Accommodation, 2.20 P. M.; Lancaster Accommodation, 4 P. M.; Parkesburg, 5.30 P. M.; *Cincinnati Express*, 8 P. M.; Erie Mail and Pittsburg Express, 10.10 P. M.; *Philadelphia Express*, 12 (night). Erie mail leaves daily except Sunday, running to Williamsport only. Saturday night passengers will leave Philadelphia at 12 o'clock.

Trains arrive—Cincinnati Express, 3.10 A. M.; Philadelphia Express, 6.50 A. M.; Paoli Accommodation, 9.20 A. M., 8.40 and 10.20 P. M.; Fast Line, 9.55 A. M.; Parkesburg train, 9.10 A. M.; Fast Line, 9.55 A. M.; Lancaster train, 12.50 P. M.; Erie Express, 4.20 P. M.; Day Express, 4.20 P. M.; Southern Express, 6.40 P. M., Harrisburg Accommodation, 9.40 P. M.

Agents Wanted—$75 to $300 per month, expenses paid. We want to engage a good man in every county in the U. S. and Canada to sell our *Horticulturist Fruit Waste Fruit Saver*. Warrants 3 years. Sells at sight. Send for full particulars to the agents, sold on the American Work-tie, 78 William Street, New York, or 167 Lake Street, Chicago, Ill. jan28-1y

Jacob H. Simms'

INTELLIGENCE Office, No. 102 West 30th Street, bet. 6th and 7th Avenues, New York. Families, hotels, restaurants, and hotels, to fill vacancies at less time in the city and country. Low rates. Best help always on hand. Also, the best assortment of the best Teas, Coffees, Spices, &c., in the market. Orders by letter, mail or telegraph, promptly attended to. Agent for the celebrated Wilcox & Gibbs Silent Sewing Machine. Price $50. Every machine warranted. Call and examine. Send for circular. Agents wanted. Address as above. jan28-1y

No. 18.

SIMILIA SIMILIBUS CURANTUR.

HUMPHREYS'

HOMŒPATHIC SPECIFICS

HAVE PROVED, FOR THE MOST PART, A SUCCESS, and are entirely reliable. They are simple—Safe and Sure. They are the only Medicines generally adapted to popular use. Simple Cures without nausea or change in habits, diet, or hindrance to business. Prompt, safe, and efficient as to be always reliable in the hands of the people. Recommended from old, and tried in practice.

1.	Cures Fevers, Congestion, Inflammation	25
2.	" Worms, Worm Fever, Worm Colic	25
3.	" Teething of Infants	25
4.	" Diarrhœa, of Children or Adults	25
5.	" Dysentery, Griping, Bilious Colic	25
6.	" Cholera Morbus, Vomiting	25
7.	" Coughs, Colds, Bronchitis	25
8.	" Neuralgia, Toothache, Faceache	25
9.	" Headaches, Sick Headache, Vertigo	25
10.	" Dyspepsia, Biliousness	25
11.	" Suppressed, or Painful Periods	25
12.	" Whites, too Profuse Periods	25
13.	" Croup, Cough, Difficult Breathing	25
14.	" Salt Rheum, Erysipelas, Eruptions	25
15.	" Rheumatism, Pain in the Back, Kidneys	25
	All the above are put up in VIALS, with directions containing also the Cause and Cure.	
	The Specifics are also put up in cases and sent as free as the prices name below.	
16.	" Fever and Ague, or Fever, Ague	50
17.	" Piles, Blind or Bleeding	50
18.	" Ophthalmy, Sore and Weak Eyes	50
19.	" Catarrh, Acute or Chronic Influenza	50
20.	" Whooping Cough, Violent Coughs	50
21.	" Asthma, Oppressed Breathing	50
22.	" Ear Discharges, Impaired Hearing	50
23.	" Scrofula, Enlarged Glands, Swellings	50
24.	" General Debility, physical Weakness	50
25.	" Dropsy, Rapid Prostration	50
26.	" Sea Sickness, Sickness from riding	50
27.	" Kidney Disease, Gravel	50
28.	" Nervous Debility, Seminal Emissions, Involuntary Discharges	1 00
29.	" Sores, Ulcers, Old Wounds	50
30.	" Painful Periods, with Spasms	50
31.	" Chronic Congestion, Suppression of Urine	1 00
32.	" Epilepsy, Anemia, St Vitus Dance	1 00
33.	" Diphtheria, Ulcerated sore throat	50

FAMILY CASES.

Of 35 or 60 large vials, morocco or rosewood case, containing a special cure for every ordinary disease a family is subject to, with Book of Directions, &c. From $10 to $25
Case of 20 vials, with Specifics as above, and Pocket Manual, &c. From $5 to $8
Case of 15 vials, for Private Practice, with Manual, &c. From $2 to $3

POND'S EXTRACT.

Cures Burns, Scalds, Bruises, Sprains, Sore Throat, Sprains, Toothache, Earache, Headache, Neuralgia, Rheumatism, Lame Back, Pains and Soreness, Swellings, Stiff Joints, Aching, Sore Eyes, Bleeding of the Lungs, Nose, Stomach, &c., &c. Pond's Extract, Ointment, Pills.

Price of 8-oz. Bottle, $1.50, Quarts, $1.75.

☞ These Remedies, except POND'S EXTRACT, by the case or single box, are sent to any part of the country, by mail or express, free of charge, on the receipt of the price.

Address Humphreys' Specific Homœopathic Medicine Company,
Office and depot, No. 562 Broadway, New York.
Dr. HUMPHREYS is consulted daily at his office, personally or by letter, as above, for all forms of disease.

For Sale by all Druggists.

may 13

1861, taken under much more unfavorable circumstances, without previous canvassing or any formally arranged methods of proceedings, reached to nearly one-third of the voting membership, or proportionately almost double the present. For this remarkable falling off we are wholly at a loss for a reason. We had not dreamed of such a result as among the contingencies of the case, nor did we in any instance hear it intimated that possibly the people, by declining to vote might fail to give their ministers the long waited for information whether or not they desired any Lay Delegation. The General Conference has inquired of the laity of the Church as to their preferences in a certain question of Church polity, and nearly five-sixths of them have declined the responsibility of advising."—*Advocate July* 15.

"We believe we may now safely congratulate the Methodist Episcopal denomination —as we most heartily do—on the modification of their fundamental polity by the admission of non-clerical representatives into their councils. This concession has been protracted, earnest, thorough, and the vote for Lay Representation cannot fail short of two-thirds and may reach three-fourths of the entire poll throughout the country. Considering the natural tendency to reverence and cling to time-honored usages, this majority evinces a very decided conviction of the advantage of the proposed changes."—*Tribune, July* 15.

DELAWARE CONFERENCE OF M. E. CHURCH.

We clip the doings of this Conference from the *N. Y. Christian Advocate*. It will be seen that they report an increase during the year in the Church Extension Collections of the A. M. E. Church, covering the same ground, and perhaps a little more, report 1014 Probationers.

The fifteenth session of the Delaware Conference (colored) of the Methodist Episcopal Church commenced in Milford, Delaware, Thursday, July 22, 1869, Bishop Janes presiding. Rev. Hooper Judy, Statistical Secretary, and Rev. Hooper Judy Statistical Secretary.

Five Quarters were received on trial, nomely, Charles Hersey, Wm. Broughton, James Webb, John C. Carroll, and Frederick Lee. Seven received into full connection, namely, Lewis Y. Cox, David Eaves, Sam'l Marshall, Handy Long, William B. Green, Hooper Judy.

Rev. Solomon Cooper was received as an Elder from the Wesleyan Church, and Rev. George Johnson, from the African Methodist Episcopal Zion Church.

The following preachers were ordained Elders : P. Kennedy, H. Morris, C. Wing, J. Q. Dennie, P. Burrowe, J. D. Elbert, P. Lee, W. Phillips, Methodists.

Peter Spriggs, John W Cisco was returned withdrawn. Frost Pollett, Isaac Hinson, and Samuel Dale were placed on the supernumerated list.

The sum of $1055 16, raised for the superannuated fund, was divided equally between Rev. Isaac J. Hinson, S. Dale, and the widow of S. W. Elsey.

The statistical figures present the membership as follows :

	This Year.	*Incr.*
Members,	9,075	20
Probationers,	1,194	448
Local Preachers,	129	22
Total,	10,408	490

The Conference voted on the subject of lay delegation, the question being on the approval of the plan submitted by the last General Conference. Nothing was said by the Bishop, nor by any of the white preachers present, to influence the vote, which resulted as follows : *Thirty-seven* in favor of the plan, and *one* against.

The Conference session was harmonious, and the reports of the work on the several districts were encouraging. Bishop Janes' presence with the members was most gratefully appreciated. The visits of the white preachers were also kindly recognized.

It was voted to hold the next session in Cambridge, Maryland. The appointments for the ensuing year are as follows :

PHILADELPHIA DISTRICT, *James Davis, P. E.*—Philadelphia : John Wesley, Centreville and West Chester, Solomon Cooper ; Zoar, J. D. Elbert. Mt. Zion, John Brinkley. Morrisville, to be supplied. Salem, Abraham Brown. Bridgeton and Goshen, J. H. Pearce. Wilmington, Peter Burrowe. Newcastle, S. P. Whittington. Salt Pond, Stephen Johns.

Odessa District, *Harrison Smith, P. E.*—Odessa, William Broughton. Middletown to be supplied. Smyrna, Simon Taylor. Dover, Harrison Hall. Lewis' Circuit, C. Coz. Harmony, J. W. Saendars. Millington, J. H Holland. Kent, John Maniell. Charles Hersey. Sentinel, Isaiah Broughton. Kent Island, W. B. Green. Hillsborough, Asbury Grinage. Friendship, Philip Kennedy. Greensborough, David Eaves. Denton, Benjamin Gibbs.

CHOPTANK DISTRICT, *Nathan Young, P.E.* —Cambridge, Charles Wing. Church Creek, Noah Morris. Washington, Charles Pollett. Wycomico, Wesley J. Parker. Princess Ann, Henry Harris. Manokeen, Hooper Judy. Union, Handy Long. Somers, James Webb. Snow Hill, William Phillips, Frederick Lee. Bethel, Geo. Johnson. Quantico, S. G. Waters. Drummondtown, Charles Marshall, Wm. Johnson. Eastville, to be supplied. Talbot, John G. Carroll. Easton, J. Q Dennis.

—The Parker School in Galveston, Texas, has 3 teachers, and 118 scholars.

For the Christian Recorder.

LETTER FROM QUINCY, ILLINOIS.

DEAR EDITOR :—As it has been some time since any of the readers of the CHRISTIAN RECORDER have heard anything from Quincy, I beg leave to inform them how we are getting along. Our church is in a prosperous condition, and has been for two years. Although it was in a very good condition during the administration of Rev. H. Brown, it is in a better condition now than it has ever been. During the first year's administration of Geo. C. Smith we got along very well. But when he was appointed to the station for the second year we sent to white ministers, both pastor and people, for the Church, and the community at large. Our first Quarterly meeting was held in November. Our second one in February, and we had an out-pouring of the Spirit of the Lord at both of them. On the 6th of January 1869 our protracted meeting commenced, and sinners have fallen before the power of God like trees before a hurricane. Our second Quarterly meeting was held in February, when we had one of the greatest meetings I ever witnessed. We had from twenty-five to fifty seekers every night, and sometimes even more. It closed on the third or fourth Quarterly meeting, at which time our baptising took place. Our pastor baptized about 80 at the altar, and went down to the river and baptized about 60 by immersion ; and again on Sunday, April 11th, he baptized 15 more, and April 25th 12, besides others at the altar.

The accessions to the Church during the administration of the same time Messrs. Bartlett and Carter of the Divinity School were ordained, the former as a deacon and the latter as a priest.

Mr. Durent has not only become proficient in the Greek, Latin and Hebrew languages, but has also in Spanish, Portuguese, French and Italian. In the afternoon Rev. Mr. Durant preached at the church of the Oracion. From all I can learn, a earnest desire to promote the welfare of the freedmen in the United States, Mr. Durent seems to this country. Last year Episcopal Divinity School in Philadelphia. We rejoice that a brother of African descent gives such promises of usefulness

For the Christian Recorder.

JOSEPH M. DURANT.

On Sunday, August 1st, Joseph Nethanial Durent, of Barbadoes, W. I., was ordained as a deacon of the P. E. Church, at the Church of the Holy Trinity, in Philadelphia. Bishop William B. Stevens was assisted by Rev. Phillips Brooks, Rev. W. J. Alston, and Rev. M. Thompson. At the same time Messrs. Bartlett and Carter of the Divinity School were ordained, the former as a deacon and the latter as a priest.

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A VOICE FROM LANCASTER, O.

The first concert of the society of missionaries of charity was given at the A. M. E. church in this city, Sunday, August 1st. The meeting was opened by prayer by Wm. Viney. Then followed—

"Benefit of Missionary Societies" (address), Wm. Williams.

"Hope" Children's (poetry), Jordan Thomas.

Singing by society—" I think when I read that sweet story of old."

"Good done by Missionaries," Adam Horn.

"Duties of Members," A. Thomas.

Singing (society), " Out on the Ocean."

" Duties of Missionaries," W. Walker.

Address, by S. Hughes.

"Hope" (original composition), Jordan Thomas.

Singing (society), " We see a light up there."

Benediction, by J. C. Viney.

The society is growing rapidly, and the members all seem to feel interested. It is to be hoped we may be enabled to do much good.

JORDAN THOMAS,
Cor. Sec. M. of C. Society.

Lancaster, O.

For the Christian Recorder.

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NOTICE.

First Annual Joint Excursion of the Grand United Order of Odd Fellows to Atlantic City, on Tuesday, August 31st, 1869. Tickets, $1.50. Children under twelve years old 75 cents. Last boat leaves Vine street wharf at 6 o'clock, A. M.

JOHN E. BASS, Secretary,
JOS. W. JOHNSON, Chairman,
aug7-3t.

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

September 12th, at Buffalo, New York.
September 19th, at Scranburgh, Pa., all day.
September 26th, at Philadelphia, Union church, 10 o'clock, A. M., Wesley A. M. E. church 3 o'clock, P. M.
October 3d, at Wilmington, Del., all day.
October 10th, Milton Circuit, at Slaughter Neck, all day.
October 17th, at Laurel, all day.
October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macadonia church at 3 o'clock, P. M.

Subject for discussion at the Preachers' Meeting, October the 26th, 1869, "Did the Divine Nature of Christ Suffer with His Humanity?"

A full attendance is requested by order of the chairman, J. M. Williams.

SAMUEL WATTS, Secretary.

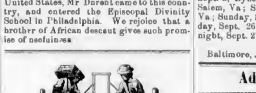
BISHOP WAYMAN'S APPOINTMENTS FOR AUGUST.

Sunday, August 1st, dedication, Washington, D. C. Sunday, 8, Cumberland, Md.; Tuesday and Wednesday, Aug. 10 and 11, Mt. Pleasant, Md ; Thursday night, Aug. 12, Ellicott Mills, Md ; Sunday, Aug. 15, Location, Md.; Tuesday, Aug. 17, Church Hill, Md.; Sunday, Aug. 22, Easton, Md.; Sunday, Aug. 29, Fort Dwight ; Monday night, Aug. 30, Havre de Grace, Md ; Thursday night, Sept. 2, Stenston, Va ; Friday night, Sept. 3, Lynchburg, Va ; Saturday, Sept. 4, Salem, Va ; Sunday, Sept. 12, Blackburg, Va ; Sunday, Sept. 19, Wilkeville, Va ; Sunday, Sept. 26, Petersburg, Va. For Synopsis and Discourse they are a service associate.

A. W. WAYMAN.
1m

Baltimore, July 20th, 1869

Advertisements.



OUR HELPERS.

This column is devoted to Our Helpers. It is the Book of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the " $1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

List of members who have paid $1.00.

P. Spriggs, Mrs. F. Holt, Mr. J. Jernel, M. Johnson, D. Morgan, N. Holmes, A. Pierce, A. Taylor, W. Fendler, W. Williams, J. Bowers, N. N. Vincent, A. Gordon, P. Hicks, C. Williams, E Edwards, W. Moore, J. Fendler, H. Thomas, W. Hickman, M. J. Lee, G. Clark.

List of members paying 50 and 25 cents. E Smith, E. Spriggs, M. Balle, N. Banks, P. Morris, J. Hooper, W. Thomas, J. A. Handy, Mrs. E. Hooper, H. Prior, L. Hooper, M. Israel, E. Lowe, M. A. Brown, 50 cents ; N. Vincent, 25 cts.; E Israel, F. Richard, M. Bartley, 50 cts.

Non-members' subscriptions, 50 cts each.

Mrs. L. Benjamin, Mrs. L. Smith, Mrs. M. Francoie.

One-fourth of which amount came to Book Concern as per Discipline, making $8.20 sent.

ACKNOWLEDGMENTS.

Xenia, Bishop Roberts, $300 ; Chatham, C. W., H. Jackson, 3 ; Linwood Station, Pa., Mrs. Anderson, New York, N. Y., Rev. N. H. Turpin, 5 ; Pennington, N. J., Rev. B. Tilghman, 1.75 ; Rev. A. C. Crippen, Albany, N. Y., 13.35 ; Salem, N. J., Sarah Gould, 3.50 ; Lewis Hilliard, 5 ; Mary A. Johnson, 2.25 ; Per N. R. Ashby, H. Bennett, Brooklyn, N. Y., 1.25 ; Lagrange, Texas, Rev. E. Hammitt, 3.50.

Per Rev. Schureman, Portsmouth, Va.:—Henry Wilkins, $2 ; Jacob Smith, 2 ; James C. Morris, 5 ; David Owens, 2 ; Southall Bass, 2.

Died.

Departed this life, June 17th, 1869, in the full triumphs of faith, Sister Penelope Lockner. She was fifty years and eight days old, when she died.

Sister Lockner came to Terre Haute in January, 1851, from Cairo, Illinois. She joined the A. M. E. Church, under Rev. R. Bryce, in 1852.

She professed to find the Lord in the pardon of her sins last December. During her illness, she was calm, and severe for nearly eight months, I visited her frequently in her illness, which she endured with Christian fortitude.

She leaves an affectionate daughter and son to mourn the loss of a Christian mother. She also leaves a host of friends and acquaintances, brothers and sisters in the Church, to mourn her loss. But her work is done, her suffering ended, her sorrows over.

WM. J. DAVIS, *Pastor*.
Terre Haute, Ind., Aug. 7th, 1869.

NOTICE.

The Institute of the Stomach. Take no medicine that has not the Government Stamp of the American Institute upon the bottle. If so upon TARRANT'S EFFERVESCENT SELTZER APERIENT you will be pleased. Because it is delicious, delightful, purifying, regulating preparation. The Government stamp insures you that the bottle contains the genuine article, which gently relieves the bowels, induces a healthful flow of bile, and relieves the appetite.

SOLD BY ALL DRUGGISTS. Aug 21—6t

Business Stand.

A man wishing a good stand for Business will learn of a Boarding House with a large patronage will inquire at No. 316 South 6th St.

Bannaker House,

Cape May City, N. J.

THIS above named HOTEL is now open, and will continue so open until November 1st.

R. H. GLEAVES,
Proprietor.

July17-3m

Mrs. 8. Shorter Hawkins.

Dry Goods.

HOSIERY, DRESS, AND REGALIA TRIMMINGS OF EVERY VARIETY,

At

No. 615 Lombard Street, Philadelphia.

MRS. S SHORTER HAWKINS continues to keep constantly on hand a splendid assortment of goods—calculated to suit all seasons—at the LOWEST MARKET PRICE.

ALSO,

Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

☞ Mrs. Hawkins has also removed her business at Cape May where she will be pleased to wait upon all old customers, as well as many new ones who wish to get the goods of every kind cheaper. Store on Washington St., also on Ludgwick Hall.

☞ A liberal share of patronage is solicited. ☜ July17 tf

Miscellaneous.

For the Christian Recorder.

COLONIZATION.

Ever and anon the enemies of the negro come out with some new measure or with a new color to their pet project of relieving the country of the troublesome negro. He stands here a swift witness to the nation's iniquity, and is a thorn in the nation's conscience, and these dear colonizationists clothed in the hypocritical garb of a mawkish philanthropy, are here to remove him to his own dear native land. The golden land of Liberia. What is the main-spring of this action? First the ostensible purpose was to suppress the slave trade, but the real purpose was, no doubt, to quiet agitation on the subject of slavery, and allow the breeding process to go on. Since the emancipation of the slave and the enfranchisement of the blacks, these hard-lived leeches on the public charity come out with a new object and cry, "give." Lo! the poor negro is paraded before the public and the bright prospect of a great country *after the model of the United States.*

So flattering to their pride, and such a strong evidence of the negro's aptitude at imitation, is used as an incentive to start greenbacks from individual pockets to the long and well tapered fingers of the agents of the great Colonization Society.

The ostensible object now is to induce emigration for the purpose of Christianizing Africa. The real purpose is to maintain the supremacy of the white race and justify themselves in history for their past treatment of the negro. For do they not know that Liberia is premature—that our education is not yet complete—that we have only commenced the study of politics, and our tutors in the rice-fields—cotton-patches and cane-brakes of the South—and in the factories and farms of the North have taken but little pains to instruct us in the arts of citizenship and manhood?

The 15th amendment is just opening the college-door to us, and fifty years hence will be time enough for us to think of founding a nation. He had better experiment a half century on the vast public lands in the South and West of our own great country.

Mr. Editor, I have no patience with these white men that are continually thinking, plotting and doing, for the negro. It requires so much of that quality known among the vulgar as "cheek" to perform this mission, that I always suspect the men that are engaged in it. The American people have within the last six years contributed millions for the benefit of the negro, ninety-nine per cent. of which, in my opinion has stopped within the hands of some disbursing agents. Look at the Freedman's schools and missions supported by white men's money and run by white teachers and preachers, often of the humblest sort, all running under the same idea that the poor negro is to be cared for. The Colonization spirit runs under the same impulse and I say; away with it! Take the Golconda and let her go into honest trade. Her name as connected with the colored people had better have been *Anaconda*. Let the agents of the Colonization Society go to Africa as ministers if they want to, but I expect good, honest occupation in this country would be more profitable to them and less hurtful to mankind, and especially to the negro. This special negro question is likely to follow in the track of the Indian question, affording a standing opportunity for high-minded gentlemen to make honest livings without much effort on their part.

Now the arguments employed by these negro traders deserve some reply, although they are so transparent and glaringly inconsistent that a wayfaring man, though a fool, might see through them at a glance. They say, first, that Africa has tremendous claims upon the black men of this country. Did you ever read a more exquisite refinement of cruelty? Is not that the most stinging irony ever uttered? The truth is, Africa has tremendous claims upon the *white man* of this country, for the payment of which they are endeavoring to make the "nigger" a "Legal Tender."

Their argument is in their own words something like this: "We have gone to Africa and picked you up naked savages—we looked on you with eyes of pity and love—we brought you to our land of Liberty and Religion—we made you Christian men, and now we wish to send you back to your brethren as apostles of our civilization." To all such lies I answer, we are Christian men in spite of the devil and you; and American civilization, religion, politics or America's flag has no claims upon us over and above those which are sanctioned by our own self-interest. This argument is so lacking of truth that it needs nothing more nor less than a flat denial, and I tell the Colonization dabsters that the negro does not swallow the dose. Their next argument is, that Africa must be redeemed by Africans. To this we agree—and wonder why the white people didn't think when Columbus brought his few savage Americans to Europe, that America must be redeemed by Americans, and proceed to prepare these Americans for their destiny. All I believe in the matter is, that *man* must redeem Africa, and he will do it soon enough after a GOLD MINE is discovered there, and perhaps some think these colored people sent there might be lucky enough to stumble on it, and the day they do, down goes their Republic before the crowd of hungry gold seekers.

But this article is growing out to a great length, although I have only reached the threshold of the subject. I shall close it by begging you, Mr Editor, and all the true friends of our race, to lift up their voices in opposition to the nefarious schemes of the colonizers. J. G. STEWARD.

COMMUNICATED.

Mr. Richard Theodore Greener, a student of Harvard, and an accomplished and talented reader, made his first appearance Thursday evening, August 12th, 1869, in Philadelphia, to a very appreciative audience, at the Institute of Colored Youths.

Mr. Greener evidently possessed a keen and accurate conception of the authors from whom his selections were made. He is not a reader of the sensational style, aiming at elegance rather than startling effect.

His style is pure, very careful, elegant and strikingly natural, in direct contrast with that of readers who affect the "stage" manner.

Mr. Greener displayed great correctness of conception in his selections, and gave them, in a full mellow voice, without apparent effort, which evidently pleased his audience, judging from their frequent plaudits.

Lord Ipsden and the Widow, The May Queen, Eternal Goodness, and Shamus O'Brien, are especially deserving of mention.

We cannot soon forget the childish simplicity of his May Queen, nor the genuine celtic brogue and loyalty in his Shamus O'Brien.

We could have desired more variety, but think it would scarcely have been more enjoyable.

We predict for the gentleman the speedy acquisition of the merited title of a first-class elocutionist and rhetorician.

Philadelphia, August 13, 1869

DEDICATION OF PISGAH CHAPEL.

A large assemblage of persons was present yesterday forenoon at the dedication of Pisgah Chapel of the African M. E. Church, at the corner of Tenth and R streets. This is a branch of Bethel Church, one of the most flourishing of the colored denominations in this city. The church is a neat frame edifice, with a capacity for seating comfortably about three hundred spectators.

Among those present we noticed the following-named colored ministers: Bishop A. W. Wayman, R. A. Hall, pastor of Union Bethel Church, on M street; W. D. Harris, of Columbia, S. C.; A. W. Taylor, of Union Bethel; A. Dent, of Potomac circuit, Md.; W. H. Waters, pastor of the church about to be dedicated; also, Messrs. C. T. Green, J. A. Simms James Hanes, William Cook, R Smoot, W. Offar, and Mr. Vashon, trustee of the public schools from the 1st school district.

The exercises were opened with prayer by Bishop Wayman, when an appropriate hymn was sung with fine effect by the choir, with organ accompaniment. Bishop Wayman then announced the following as his text: "My presence shall go with thee and I will give thee rest." Exodus, xxxiii. 14. The sermon was a powerful and excellent one, and was listened to with the best of attention by all present.

At the close of the remarks it was announced that the congregation was in debt $1,267 78 on the church and lot, and a handsome collection was taken up toward decreasing the debt.

Rev. R. A Hall and W H Waters assisted in the dedicatory exercises, and the interesting proceedings closed with a prayer and the benediction.

Afternoon Services.—In the afternoon Rev. W. D. Harris, of Columbia, S. C., filled the pulpit and delivered an excellent sermon from the following words: "The Lord has done great things for us, whereof we are glad." The minister enumerated many blessings that had been bestowed on the congregation, among which was the freedom they now enjoyed and the right to vote and to be voted for. They were also untrammeled in their religious worship, and in the pursuits of their daily avocations. The Lord had blessed them so far as to enable them to erect for His worship a church edifice, and for all these things they should thank the Lord and feel truly glad. At the morning and afternoon services a collection of $115 98 was made.

Evening Services.—Bishop Wayman preached again in the evening, taking for his text the following: "For He shall give His angels charge over thee, to keep thee in all thy ways;" Psalm xci, 2. The minister cited many ways in which the Great Master guarded His people, especially through His holy angels, which led Lot from Sodom and Gomorrah, guarded Daniel from harm in the lions' den, shielded from harm the children of God in the fiery furnace, and in many other places where danger threatened them.

The house was crowded at every service of the day; and, upon the motion of Rev. W. H. Waters, Gen. O. O. Howard and associates received a unanimous vote of thanks for the use of Wisewell barracks, in which the congregation formerly worshipped.

MISSIONARY NEWS.

—The British M. E. Church of Canada—the daughter of the A M. E. Church, has organized a Conference in Nova Scotia.

—Bishop Willis Nazrey late of the A. M E. Church, but now of the British M E. Church has just started for the West Indies, at the call of some colored churches.

—The *New Freie Presse* announces the conversion of two Catholics to Protestantism. One, a theological student of great promise, leaves the Catholic Seminary to study for the Protestant ministry. While still at the University of Vienna, he had busied himself in translating the Bible into Slovenic, his native language, and it is now hoped that this translation, which is said to be excellent, will be published by the British and Foreign Bible Society. The other has been for fifteen years a member of the order of the Brothers of Mercy, and he has resolved to visit a school for the education of Protestant teachers, and afterwards to become a schoolmaster,

—The Jamaica Clergy Act will expire with the present year, and a vigorous effort is being made to induce the Government to pledge itself not to propose a continuance of the system by which the Church of England has held a position of ascendancy in the colony. Lord Granville received a deputation on the subject recently, and the tone of his reply to the statements submitted to him is certainly not calculated to waken the report that Mr. Gladstone and his colleagues contemplates the complete disestablishment of the Jamaica Church."

EDUCATION.

—At the educational meeting in Guilford County, N. C., Rev. S. S. Ashley, Superintendent of Public Instruction, introduced and made a few well timed remarks in regard to the fact that the people of North Carolina have decided, overwhelmingly at the ballot box, that the children of the State *shall be educated.* He spoke of the lack of comfortable school houses in the State, that the building of these houses could not be at the expense of the school funds. He showed the importance of educating and training the young men and women of the State for teachers, that teachers could not be had from the North or West to supply the demand *here*, because of the lack *there* of good, competent instructors

—There is to be a National Educational meeting in Trenton, N. J., next month, at which many of the best educators in the land promise to be present.

—Lafayette College has elected Samuel M. Wilson, D. D., of the Western Theological Seminary to deliver the annual sermon at its Commencement.

—At a recent meeting in convention of colored ministers at Murfreesboro, Tennessee, the following preamble and resolution were adopted:

Whereas, We believe it to be dangerous to the prosperity of religion to entrust the preaching of the Gospel to ignorant men; therefore, be it

Resolved, By this Convention that we do most earnestly beseech all the Presbyteries not to ordain any more men for us who cannot read, nor any under 30 years of age, who cannot both read and write.

—The Board of Trustees of the Iowa University, located at Mount Pleasant, Ill., have elected the Hon. James Harlan, U. S Senator from that State, president of that institution. It is not known whether he will accept.

—The Trustees of Wake Forest (Baptist) College, appeal to the rich Baptists of North Carolina to aid the institution by *will.*

—The trustees of the University of Georgia, at Athens, have authorized the Faculty to admit, without payment of tuition fees, meritorious young men of limited means, and propose to increase the number of beneficiaries to fifty. These appointments are intended to be limited to residents of the State. Students thus appointed stand in all respects except expense as others, enjoying equal privileges and subjected to the same laws. As a remuneration to the State, they will be expected to engage in teaching in a public or a private school, in Georgia, for a term of years equal to the time they may have enjoyed the advantages of instruction at the University.

—Mr. Geo T. Cook is Superintendent of all the colored Schools of the District of Columbia. They number upwards of 40.

—The Howard School in Columbia, S. C., has 600 scholars. It is graded, and has eight teachers. One of them is the daughter of Rev. W. D Harris of A. M. E. church.

NOTICE that a Union Camp Meeting for Zion's prosperity, will be held in Mrs. T. Downing's woods one mile north-east of Downingtown. Passengers who come by the Central or Waynesburg road, will find pleasant conveyances from Downingtown depot to the camp ground. We expect Rev. Bishops Campbell and Wayman, Rev. A T Stanford and others. Committee—John C. Cornish and W R Norris.

H. H LEWIS, Pastor.

NOTICE.—Joseph H Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

NOTICE.—My connection with the A. M E Book Concern having closed, my correspondents will please address me at 428 Gaskill street, Philadelphia, Pa.

August 6 1869. WM. C. BANTON.

August 14–2t.

☞ Will not the District Book Stewards of all our Annual Conferences send to the Book Store two, or more copies of their minutes? Do, brethren, send them along, we need them greatly. Why keep the glorious facts which they contain hid from the public? t.f.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it. Especially he ought to have it who is ignorant of African Methodism. Send on one dollar. *Box* 2975. tf.

NOTICE.—Quarterly Meeting at Bensalem, August 29th; at Harrisburg Hill, September 5th; at Bristol, September 12th.

G. T. WATERS, *Minister in charge.*

au7-3t

☞ Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond. He formerly lived near Maryland Point, Md. Any information of the whereabouts of my parents will be thankfully received by

RICHARD GREENE,
260 Spruce Street, South Camden,
New Jersey.

August 14–1m.

☞ Information wanted of Thomas Fuller, Elias Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory. tf.

☞ Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H." 38th Infantry, Fort McRae, New Mexico. tf

☞ Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Address EDWARD SMITH,
july24–2mos Bloomington, Ill.

Advertisement.

CONTINENTAL
Life Insurance Company,
OF
Hartford, Conn.

A. & J. J. CORBIN, Agents and Attorneys,
No. 1 Ledger Building, Phila.

TO THE WORKING CLASS.—I am now prepared to furnish all classes with constant employment at their homes, the whole of the time, or for the spare moments. Business new, light and profitable. Fifty cents to $5 per evening is easily earned by persons of either sex, and the boys and girls earn nearly as much as men. Great inducements are offered those who will devote their whole time to the business; and, that every person who sees this notice, may send me their address and test the business for themselves, I make the following unparalleled offer: To all who are not well satisfied with the business, I will send $1 to pay for the trouble of writing me. Full particulars, directions, &c., sent free. Samples sent by mail for 10 cts. Address E. C. ALLEN, Augusta, Me.
Mar 17—3m,eow.

AGENTS WANTED—$75 to $300 per month, and no risk. We want to engage a good agent in every county in the U. S. and Canadas to sell our *Everlasting Patent White Wire Clothes Lines.* Warranted to last a lifetime and never rust. For full particulars to agents, address the *American Wire Co.*, 75 William Street, New York, or 16 Dearborn St., Chicago, Ill. july24–4t

Jacob H. Simms'

INTELLIGENCE Office, No. 152 West 30th Street, bet. 6th and 7th Avenues, New York City. First-class help wanted, male and female, to fill excellent situations in the city and country. You can come from any part of the universe, for I have not sufficient female help here to supply the demand. Wages very good. Office hours from 7. A. M. to 7 P. M. july24–tf

No. 13.

SIMILIA SIMILIBUS CURANTUR.
HUMPHREYS'
HOMŒPATHIC SPECIFICS

HAVE PROVED, FROM THE MOST AMPLE EXPERIENCE, an entire success: Simple—Prompt—Efficient and Reliable. They are the only Medicines perfectly adapted to popular use,—so simple that mistakes cannot be made in using them; so harmless as to be free from danger, and so efficient as to be always reliable. They have raised the highest commendation from all, and will always render satisfaction.

Nos.			Cents.
1,	Cures	**Fevers**, Congestion, Inflammations	25
2,	"	**Worms**, Worm Fever, Worm Colic	25
3,	"	**Crying**-Colic or teething of Infants	25
4,	"	**Diarrhœa**, of Children or Adults	25
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THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD." PSALM LXVIII. 31.

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { *A. L. STANFORD, General Book Steward.*

New Series, No. 12. PHILADELPHIA, AUGUST 28, 1869. Vol. IX, No. 429.

Poetry.

For the Christian Recorder

THE LITTLE BOY AT THE WINDOW.

At the window idly gazing,
  Stands a little boy
In his sunny smile the beaming
  Of a heart of joy,—
Laughing eyes whence pearly tear-drops,
  Soon are chased away,
Chestnut curls which wanton breezes
  Toss in frolic gay.

Snowy soul untouched by sorrow,
  Where no grief has lain!
Happy heart, thy beatings never
  Knew a throb of pain.
Fond ones smooth the tangled pathway,
  Little boy for thee;
Now thy bark is on the brooklet.
  But beyond 's the sea!

Not more guileless is the chirping.
  Of the new-fledged birds,—
Than the gushing of this child-heart.
  Trust unformed in words.
Life is like a pleasant landscape,
  Seen at early day,—
Where the vistas grow more rosy,
  As they stretch away.

Earth a treasure-house of wonders,
  Opes before his gaze!
E'en the tiniest token calling
  For the child's amaze.
From the acorn in the forest,
  Hid among the leaves—
To the golden cloud of evening,
  Which the Sun-god weaves,—

From the dashing of the river,
  Heard among the stones—
To the planets' ceaseless journey,
  And the various zones,—
Life with all its solemn message,
  Speaks unto his soul;
Leading him through misty mazes,
  To the peaceful goal.

Child! thou'rt happier in thy wond'rings.
  Than the scoffing sage;
For the unrevealed writings,
  On fair Nature's page—
Point thee to a Being greater
  Than the love of earth
One whose glory shone as dazzling,
  Ere creation's birth.

May thy heart retain its freshness,
  As the years sped by;
And the trust that makes thy soul-wealth,
  Never—never die!
May thy life in growing wiser,
  Tell of truth and love,
And at last may angels crown thee,
  Little boy—above!

HENRIETTA.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAP XVII.—*Continued*

Before he located, Louis concluded to visit the old homestead, and to present his beautiful young bride to his grandmother and Camilla.

He knew his adopted sister too well to fear that Minnie would fail to receive from her the warmest welcome, and so with eager heart he took passage on one of the Mississippi boats to New Orleans, intending to stop in the city a few days, and send word to Camilla; but just as he was passing from the levee to the hotel, he caught a glimpse of Camilla walking down the street, and stopping the carriage, he alighted, and spoke to her. She immediately recognized him, although his handsome face had become somewhat bronzed by exposure in camp and field.

"Do not go to the hotel," she said, "you are heartily welcome, come home with me."

"But my wife is along."

"Never mind, she's just as welcome as you are."

"But, like myself, she is colored."

"It does not matter. I should not think of your going to the hotel, while I have a home in the city"

Camilla following, wondering how she would like the young wife. She had great kindness and compassion for the race, but as far as social equality was concerned, though she had her strong personal likings, yet, except with Louis, neither custom nor education had reconciled her to the maintenance of any equal, social relations with them.

"My wife," said Louis, introducing Camilla to Minnie. Camilla immediately reached out her hand to the young wife, and gave her a cordial greeting, and they soon fell into a pleasant and animated conversation. Mutually they were attracted to each other, and when they reached their destination, Minnie had begun to feel quite at home with Camilla.

"How is Aunt Miriam, or rather, my grandmother?" said Louis.

"She is well, and often wonders what has become of her poor boy; but she always has persisted in believing that she would see you again, and I know her dear old eyes will run over with gladness. But things have changed very much since we parted. We have passed through the fire since I saw you, and our troubles are not over yet; but we are hoping for better days. But we are at home. Let us alight."

And Louis and Minnie were ushered into a home whose quiet and refined beauty were very pleasant to the eye, for Camilla had inherited from her father his æsthetic tastes; had made her home and its surroundings models of loveliness. Half a dozen varieties of the sweetest and brightest roses clambered up the walls and arrayed them with a garb of rare beauty. Jessamines breathed their fragrance on the air; magnolias reared their stately heads and gladdened the eye with the exquisite beauty of their flowers.

"This is an unexpected pleasure," said Camilla, removing Minnie's bonnet, and gazing with unfeigned admiration upon her girlish face, "but really some one must enjoy this pleasure beside myself."

Camilla rung the bell; a bright, smiling girl of about ten years appeared. "Tell Miriam," she said, "to come; that her boy Louie is here."

Miriam appeared immediately, and throwing her arms around his neck, gave vent to her feelings in a burst of joy. "I always said you'd come back I's prayed for you night and day, and I always believed I'd see you afore I died, and now my word's come true. There's nothing like having faith"

"Here's my wife," said Louis, turning to Minnie.

"Your wife; is you married, honey? Well I hopes you'll have a good time."

Minnie came forward and gave her hand to Miriam, as Louis said, "This is my grandmother."

A look of proud satisfaction passed over the old woman's face, and a sudden joy lit up her eyes at these words of pleasant recognition.

"Ah, my child," said Miriam, "We's had a mighty heap of trouble since you left. Them miserable secesh searched the house all over for you, when you was gone, and they was mighty sassy; but we didn't mind that, so they didn't ketch you. How did you get along? We was dreadfully uneasy about you?"

Louis then told them of the kindness of the colored people, his thrilling adventures, and hair-breadth escapes, and unfolded to them his plans for the future.

Camilla listened with deep interest, and turning to Minnie, who had left the peaceful sunshine of her mother's home to dwell in the midst of that rough and rude state of society, she said, "I cannot help feeling sad to see you exposing yourself to the dangers that lay around your path. The few Southern women who have been faithful to the flag have had a sad experience since the war. We have been ostracised and abused, and often our husbands have been brutally murdered, in a number of instances when they were faithful to the dear old flag. A friend of mine, who was an angel of mercy to the Union prisoners, dressing their wounds and carrying them relief, had a dear son, who always kept a Union flag at home, which he regarded with almost religious devotion. This made him a marked boy in the community, and during the war he was so cruelly beaten, by some young rebels, that he never recovered, and colored women who would wend their way under the darkness and cover of night to aid our suffering soldiers, were in danger of being flogged, if detected, and I understand that one did receive 75 lashes for such an offence, and I heard of another who was shot down like a dog, for giving bread to a prisoner, who said, 'Mammy, I am starving.' I think, (but I have no right to dictate to you) had I been you, and my home in the North, that I would have preferred staying there, where, to say the least, you could have had pleasanter social relations. You and Louie are nearer the white race than the colored. Why should you prefer the one to the other?"

"Because," said Minnie, "the prejudices of society are so strong against the people with whom I am connected, on my mother's side, that I could not associate with white people on equal terms, without concealing my origin, and that I scorned to do. The first years of my life passed without my knowing that I was connected with the colored race; but when it was revealed to me by mother, who suddenly claimed me, at first I shrank from the social ostracism to which that knowledge doomed me, and it was some time before I was reconciled to the change. Oh, there are lessons of life that we never learn in the bowers of ease They must be learned in the fire. For months life seemed to me a dull, sad thing, and for a while I did not care whether I lived or died, the sunshine had suddenly faded from my path, and the future looked so dark and cheerless. But now, when I look back upon those days of gloom and suffering, I think they were among the most fruitful of my life, for in those days of pain and sorrow my resolution was formed to join the fortunes of my mother's race, and I resolved to brighten her old age with a joy, with a gladness she had never known in her youth. And how could I have done that had I left her unrecognized and palmed myself upon society as a white woman? And to tell you the truth, having passed most of my life in white society, I did not feel that the advantages of that society would have ever paid me for the loss of my self-respect, by passing as white, when I knew that I was colored; when I knew that any society, however cultivated, wealthy or refined, would not be a social gain to me, if my color and not my character must be my passport of admission. So, when I found out that I was colored, I made up my mind that I would neither be pitied nor patronized by my former friends; but that I would live out my own individuality and do for my race, as a colored woman, what I never could accomplish as a white woman."

"I think I understand you," said Camilla; "and although I tremble for you in the present state, yet you cannot do better than live out the earnest purpose of your life. I feel that we owe a great debt to the colored race, and I would aid and not hinder any hand that is ready to help do the needed work. I have felt for many years that slavery was wrong, and I am glad, from the bottom of my heart, that it has at last been destroyed. And what are your plans, Louis?"

"We are going to open a school, and devote our lives to the upbuilding of the future race. I intend entering into some plan to facilitate the freedmen in obtaining homes of their own. I want to see this newly enfranchised race adding its quota to the civilization of the land. I believe there is power and capacity, only let it have room for exercise and development. We demand no social equality, no supremacy of power. All we ask is that the American people will take their Christless, Godless prejudice out of the way, and give us a chance to grow, an opportunity to accept life, not merely as a matter of ease and indulgence, but of struggle, conquest, and achievement."

"Yes," said Camilla, "what you want and what the nation should be just enough to grant you is fair play."

"Yes, that is what we want; to be known by our character, and not by our color; to be permitted to take whatever position in society we are fitted to fill. We do not want to be bolstered and propped up on the one hand, nor to be crushed and trampled down on the other."

"Well, Louie, I think that we are coming to that. No, I cannot feel that all this baptism of fire and blood through which we have passed has been in vain. Slavery, as an institution, has been destroyed. Slavery, as an idea, still lives, but I believe that we shall outgrow this spirit of caste and proscription which still tarnishes our civilization, both North and South."

[TO BE CONTINUED.]

—The Turkish General Vizier is preparing a comprehensive and liberal scheme of popular education for the whole empire.

For the Christian Recorder.

A LETTER FROM AFRICA.

DEAR FRIEND:—I read the proceedings of your late "National Convention," and after looking at the resolution which refers to Africa and the repudiation of special interest in Africa, I put the paper down with scorn and disgust, and for the time gave the colored people of America up in despair.

But since then I have seen your noble letter to our common friend Mr Tanner of the "RECORDER," and I now breathe much freer than I did before. It seems to me that you have hit precisely upon the right principle involved in the whole matter, viz: that there is no antagonism between what I call "race feelings" and love of country as an American: between interest in Africa—*special* interest in Africa, as a descendant thereof, and a tenacious grasp upon your birthright as a denizen of the U. S. A.

The question of emigration hither is not involved in this matter. The case is this:—*Humanity*, is shrivelled, maimed, awry, misshapen, while any member thereof is palsied or crippled. The world's integrity demands the restoration of Africa. But what is to be the agency for this restoration? Why, of course, an agency with indigenous elements. And this agency does exist in the U. S. A. and the West Indies, trained, enlightened, civilized. Why do I say this? Because the FACT is before me. West Indian and American black men are found everywhere on this coast, civilizers and evangelizers. This, I say, is God's work, and according to God's will. No special human effort has done this. It has come spontaneously. It is PROVIDENCE; and being providential, it shows most clearly that God, if not man, has a right to call upon colored men in distant lands for a special interest in the land of their ancestors

I was very glad to see some time since that the young gentlemen in the "Lincoln University" in Pennsylvania, have none of this squeamishness about Africa; that some of them purpose becoming missionaries to Africa! God bless them. If they become missionaries to a foreign land, what a hallucination would it not be, to see them sailing to China, or Japan, to India or the Sandwich Islands! What a heap of nonsense has yet to be taken from the heads of some of your and my dear friends in America, upon this subject of Africa. Dear Friend you are a Christian, and love the souls for which Christ died. Pray and labor for Africa. God bless you for ever.

ALEX. CRUMMELL.

Caldwell, near Monrovia, May 19, 1869.

For the Christian Recorder.

LETTER FROM KENTUCKY.

Louisville, Ky., Aug. 18, 1869.

MR. EDITOR:—On yesterday your correspondent was honored by a visit from Rev. Mr. Riley, pastor of the colored Presbyterian Church in Leavenworth, Kansas. Mr. R. is a graduate of the University of Toronto (C. W.) and is said to be one of the ablest young men in the country. He gives an encouraging account of our work in Kansas and spoke very highly of the pastor of the A. M. E. Church at Leavenworth, Brother Henderson, who he says received his education at Oberlin College.

A "Grand Basket Meeting" which was to have come off last Sabbath under the auspices of Quinn and Asbury chapels did not take place on account of the rain. The Lord willing it will be held next Sabbath.

"The Grand Army of the Republic" propose giving a Thanksgiving Dinner at Lexington on Friday next, 20th instant. Amongst the speakers announced are Bishop Campbell, G. H. Graham, H. J. Young and Major Delany. A great number of persons will go from Louisville for the joint purpose of attending the Kentucky Conference, which convenes on Saturday. The work on Quinn Chapel is not yet commenced, but will begin soon. When finished the church will be one of the largest and finest in the West.

The itinerant ranks of the Kentucky Conference will be increased by four men from this city formerly local preachers of Asbury chapel.

Thomas H Jackson, pastor of the church at Danville, Ky., and a member of the senior theological class of Wilberforce University, proposes to resume his studies after Conference, and will graduate next Commencement. Brother J. is a young man of fine talents, and bids fair to become one of the best theologians in our connexion. R.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

by

REV. A. L. STANFORD,

General Book Steward,

No 631 Pine Street, Philadelphia

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. A. L. Stanford, Box No. 3075, Philadelphia, and all matters sent by express and in our city must be directed to Rev. A. L. Stanford, No. 631 Pine St. All letters pertaining to private matters should be directed to Box No. 3075, Philadelphia.

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One square (ten-lines space) one month	$2 50
One square (ten-lines space) two months,	4 50
One square (ten-lines space) three months,	6 50
One square (ten lines space) six months,	10 00
One square (ten-lines space) one year,	15 00
Two squares (ten lines space) one year,	25 00

Ten lines make one-inch space

The Christian Recorder.

Philadelphia, Saturday August 28, 1869.

☞ Conversing with a young colored lady, who had been teaching in the South for the last six years, and who expects to return within the next fortnight, she exclaimed, with a look of sadness: "O! I dread the journey. The fumes of tobacco make me sick, and nine chances to one, I will be thrust into a smoking car."

In my soul I wished for that phase of oriental civilization that has respect for WOMAN.

☞ Last week we gave our readers a letter from that devoted missionary and ripe scholar, Rev. Alexander Crummell. It was addressed to President Garnet, of Avery College. We present another letter on our first page, from the same gentleman, addressed to Wm. Whipper, Esq. We are sure these letters will be read with avidity by every "American citizen of African descent." They have the true ring about them. Their common sense will commend them to the reasonable among all classes, while the logic employed is of the "knock down" character.

☞ *Zion's Herald* thinks that a colored Bishop for the M. E. Church would be more acceptable in "our Conference" (we suppose he means the New England Conference) than a Bishop of the M. E. Church South. Its radical editor says:

"Our Conference could far more easily sit under a colored Bishop, than one who had been a warm defender of slavery and the rebellion. How would Bro McCabe's patriotic hymns sound if sung lustily by a Conference whose presiding officer had been an earnest, and was yet an unrepentant rebel?"

☞ Lydia Maria Childs is calling the Republican party back to the old landmarks. In a letter to the *Independent*, she reviews the situation. The following needs no explanation. It speaks for itself.

"So far from the race of 'white slaves' having become extinct in the North, we see a man like Salmon P. Chase selling himself in the market for a prospective mess of presidential pottage; and, by way of propitiating our old Southern masters, we hear him expressing the hope that a time may come when the nation will decorate the graves of rebel soldiers with garlands, as it now manifests its gratitude to the loyal dead."

☞ We quote from Gilbert Haven. The position he assumes, was the one taken by many in our Church in regard to uniting with our Zion brethren. A *pro rata* episcopacy is the only just one—the one to which all parties must come in the good days of unification, which are just ahead.

"Again, to reunite to-day on any other basis than a *pro rata* Episcopacy, puts nine new men into our bishopric, just our present number. Their membership is about one half ours; they should, therefore, have but half the same number of Bishops. The proposal to reduce their number to four or five, would be received by them as a gross insult. Yet our General Conference ought not to unite with them on any other terms. Even this would add a larger force to our Episcopacy than could otherwise be obtained. Especially would this be wrong, because we must admit both of the African Episcopal churches on the same basis that we do the Church South; and if we take in all her Bishops, irrespective of numbers, we must theirs. This would give us at least thirty Bishops; rather too much of a very good thing."

☞ The late Mrs S. A. Armstrong.—We first met this estimable woman in Chatham, Ontario, in the year 1857. She was then engaged in teaching one of the government schools, a calling to which she was devoted. Desiring a broader sphere of usefulness, she resigned her Principalship in Chatham, and in the year 1861, in company with Prof. Crummell and family, she sailed for Africa. In that missionary field she labored for some time, until the voice of a despondent mother called her to the States. Of course she could not be idle. The voice of her kindred Freedmen rang in her ears, and scarcely over the fatigue of the Ocean jaunt, she hastened off to the South, where she spent some three years or more. Last year she was called to Trenton, N. J., to take charge of the schools. Here she labored with eminent success. During the vacation, as was her habit, she repaired to New Bedford, Mass., to cheer with her smiles an aged mother. She left Trenton, apparently, in glowing health and spirits. Upon her friends she cast smiles, upon her pupils, her best benedictions. But she left to return no more. On the 14th of August her sweet spirit returned to God. Hosts of friends on both sides of the waters, will drop a tear at her early departure from her post of work. A friend writing to us says truly, "Her place as a teacher and lady, is not easily filled."

☞ The Children's Recorder.—This is to be the name of our forthcoming Sunday-school paper. Look out for it. It is something our Church has long needed. The lambs of our flock have suffered for the want of it. January 1, 1870 (D. V.) the first number will be issued. Will not all of our Pastors and Superintendents have an eye to this fact, and act accordingly? Which school will begin the new year with the largest number of copies? Come, brethren, our children must have an official organ as well as the old folks, and the "set time" has come. Under the energetic management of our present General Book Steward, clouds which hung portentiously over us are fast dispersing, and the clear sun-light will dawn.

No efforts will be spared to make the Children's Recorder equal to all our wants. It will be our aim to give to our Sabbath-schools a first class paper. Let all our Superintendents and Teachers see to it that our Sabbath-school paper be not second rate.

☞ We have been favored with a semi-annual Report of the Chesapeake Marine Railway and Dry Dock Company of Baltimore, composed of the colored capitalists and mechanics of that city. From this report we learn the state of the company up to June 26th, 1869.

The cash account shows the total receipts of Co. for the previous six months to be	$29,260.91
Expenditures for same time,	29,193 35
In favor of Co.,	$73.56
At same date (June 26, 1869) the Co.'s Assets are	$14,165.74
Liabilities at same date,	10,648 54
In favor of Co.,	$3,517.20

In view of the fact that this is the virgin enterprise of the American negro, and that it began with a cipher for its capital, and in face of storms of opposition, none can say that it has not done well. The original cost of the yard was (we think) $40,000, which has all been paid within the last three years. Under the presidency of John Locks, Esq., we feel sure that no backward step will be taken.

N. B.—Why cannot this Company build a schooner, man her with negro seamen, load her with American merchandise, send her to Africa, and in return bring back Palm Oil, Coffee, Mahogany, and other African products? It would pay.

FIRST OF AUGUST.

This dear old day has come and gone. In not a few of the cities of the Union, the colored people celebrated the grand event it commemorates, with the spirit of other days, even with bands, processions and speeches; with a slight touch of the "light fantastic toe" business. It once was dear to the heart of every colored American, and its dawning was hailed with universal acclamation. But times have changed. The blessings celebrated afar off, have come near; the dawn has given place to high noon; the type has given place to the anti-type; the thing hoped for, has become a stern reality.

Our own 1st of January has come; and it must increase, while the 1st of August must decrease.

The glorious Fourth of July. we must celebrate in common with the nation, and the nation ought to celebrate the 1st of January in common with us. These two days should make up our yearly holidays. Nothing curses a people sooner than too many such days, either sacred or secular. We are in danger of being cursed. Too many holidays are incompatible with our present status. As laborers, if we would successfully compete with the foreign German, Irishmen, and Chinaman, we must be found at our posts. It is poor satisfaction to our employers, when their grain is crying for the reaper, to tell them we are going to a "celebration," or a camp meeting, which is no better. They want their work done. If we will do it, well. If not, we must give place to others. Brethren, see to it, that we teach the people not to have too many holidays, or camp meetings, which are holidays in disguise.

PROTESTANT DONORS VS. CATHOLIC.

A fruit of Christianity is charity. Human selfishness locks up the rich treasures possessed, but Christianity opens the door and leads them out. That is the best phase of Christianity which opens the door widest and brings out the most. Two forms of Christianity exist—Papal and Protestant. We take no account of those thousand and one disturbers of the peace, and of the consciences of men as well, which only exist as did the thorn in the side of Paul. Two grand phases of Christianity—Papal and Protestant. Which opens the door of the heart widest? Which is strongest to bear away these gates, as Samson bore away the gates of Gaza? Both have shown a strength that might well be compared to the son of Manoah. What wonders of charity has the Christian age presented! Men have been so filled with the Christian spirit, that they have only lived for the good of others—as the light, they have been of more use to others than to themselves.

A difference, however, marks the characteristics of these two characters. The Protestant mostly gives while he lives, the Romanist when he comes to die; the former gives to the people, the latter to the Church. Which is the best mode? which the most Christian? which, productive of the most good? Answers to such interrogatories will certainly be given according to our faiths. Are we Protestants? Then, indeed, will our mode appear best. Are we Catholics? Of course, the Mother Church cannot err. But really we prefer the Protestant mode,—and not because we are a Protestant, but because it seems to us to harmonize with God's mode. Jesus dispensed His blessings *while he lived*, and *to the people*. He waited not till death to heal the sick, and make comfortable the distressed of the world. He gave nothing to the Priests. Humanity laid near His heart, and toward it, He extended a living hand. He, who gives while living, may superintend his own charities, and carry out his own designs. He, who gives while dying, has no guarantee that his charitable designs will ever be carried out. He who gives to the people benefits the people; while he who gives to the priests benefits the priests. The priests *versus* the people. Ah! their interests seldom ar[e] one.

Protestant donors aim to enlighten and dignify the people; make the people comfortable. As a class they are unselfish, looking beyond themselves. Catholic donors aim to save their souls by meeting the demands of their Church. The thought of making the people wiser and better is seldom entertained. As a class they are selfish, never looking beyond themselves. The Protestant says, "I will bless mankind." The Catholic says, "I will bless the Church." Mankind is more extensive than the Church; and he who takes in the most, has the largest charity; and he who has the largest charity is the best Christian.

BOOK NOTICE.

Ruby Gray's Strategy, by Mrs. Ann S Stephens, is the title of an entire new novel from the pen of this talented American authoress, now in press, and to be published in a few days by T. B. Peterson & Brothers, Philadelphia. The novels of Mrs. Stephens are productive both of pleasure and excitement. They are, moreover, always successful, for the reason, that this gifted author is a conscientious follower of nature; she has also that fine artistic sense which teaches that nature, when shown within the lines of art, must be measurably heightened, colored, and enlarged. This is the real secret of successful writing—a secret appreciated by such masters of fiction as Dickens and Thackeray. There is no previous work of Mrs. Stephens so full of her peculiar power and genius—none so absorbing in conception and development as "Ruby Gray's Strategy." It is fully equal to her "Fashion and Famine." The price is only $1.75, bound in Cloth.

—The Free School System is very successful in Nova Scotia. Since it has been established, in 1864, the number of registered pupils has increased from 38,000 to 88,000, or 50,000 in four years.

Communications.

A. M. E. CHURCH NEWS.

Rev. Wm. J Ralph writes from Brownsville:—"We intend to hold Camp-meeting at Bentleyville, Pa., commencing Sept. 9th. It is about thirty miles from Pittsburg, nine miles from Brownsville, and twenty miles from Washington. Conveyances from all these places for benefit of meetings. The ministers are all invited, especially Rev. Bishop Payne.

Rev. Wm. A. Bishop writes from Warrenton, N. C.:—"On the 25th I visited Brinkley, one of my posts, where we had a good time. The meeting lasted four days, and twenty-four professed to have found Christ, to the joy of their souls. On my visit to Union chapel, I received from the M. E Church 10 members, 1 leader, and 1 Local Preacher. They had never heard of the A. M. E. Church. I hope the Virginia Conference will send a man along the border of the State. Our school at Brinkley has upwards of 70 scholars.

Rev. Thos. Whitlock writes from Fort Scott, Kas.:—"I write to let you know what the white friends have done for the African M. E. Church in this region. They have given us a church lot worth $200, and $114 towards building a church, which is to be 30 ×24 feet. We have raised among ourselves $200 45. Mr. Editor, all this has been done since June. May God bless all the people, white and colored."

Rev. J. Strange writes from Staunton, Va.: "The M. E. Church people are joining us. Things are moving well. Greenville is all right, and I am pushing the men at work on the church."

The following is sent us by one of our Southern correspondents:

Laying of a Corner Stone.—On last Saturday, June 12th, in accordance with previous notice, our colored population assembled in respectable numbers to lay the Corner-stone of their new African Methodist Episcopal church. The Rev. Godfrey B. Taylor, officiated on the occasion with becoming dignity and ability, and everything passed off most handsomely.

The sermon was decidedly a good one, the preacher by his delivery and reading, showed that he was an educated man, and well understood his sacred calling.

We confess to being much pleased both with Godfrey and his mission. He is a negro of no ordinary ability, and his manner and bearing show that he has moved in the past in good society, and can tell a gentleman from a pretender. We wish him and the African church every success and prosperity.

For the Christian Recorder.

LETTER FROM INDIANA.

Mr. Editor:—Permit me to let our friends know something about the movements of this branch of our Church.

I assure you, sir, that Bethel church has not been asleep this conference year. I arrived in this city August 22d, 1868. I found this society in a bad condition. It was destitute of a house for worship or for Sabbath-school, and also destitute of a lot to build a house on, and in debt over seventeen hundred dollars. They had paid over $3,000 on a lot, but had not got possession. But the people had a mind to work. By God's blessing, we got possession of the lot, and have erected a house 40 by 70 feet, with a basement, and held our first prayer meeting in it on the 25th of November. Our Thanksgiving dinner, on the 26th, cleared us $193. We had preaching on Sunday, the 29th, and received $81.

At the Wabash avenue Rink, August 2d, we had a grand concert and exhibition, given by Mrs. C. M. Alexander and Mrs. Emma Bailler, and several ladies and gentlemen, who assisted them. Misses Nolly Banks and Eliza Winters presided at the piano. We have realized from the concert and exhibition about $350.50. The people are so well pleased with the concert that they have requested them to repeat it; which request will be complied with.

The spiritual condition of the church is about as good as we could expect. We have had about forty additions to the church this year. Now, if the people continue to work as they have worked during the past year, we will soon get our church and lot paid for. Pray for us that God may ever bless this little band of Bethulites.

Yours respectfully,

J. Mitchem.

For the Christian Recorder

A DENIAL.

R. H. Cain in his issue of August 14, 1869, in an article headed "The Parochial school of the A. M. E Church," says that Rev. T. G. Steward "did not desire to wait until he rose in the position of a teacher in the school alluded to—that he refused to give his time and talents to the education of the youth of the Church, and for these causes the wisdom of the Bishop removed 'him,'—all of which I most emphatically deny. I pronounce the whole a vile slander having its only foundation in the malicious heart of the irresponsible author. And I further challenge the Bishop to say that he ever removed me for this cause, and defy the whole Church with the rest of mankind to point out a single instance where I failed to do my duty to the best of my ability and opportunity. And I further say to R. H Cain and all others concerned that the least said about my sojourn in Charleston, the better, as I have the documents on hand to bring actions to light that are not credit-

able to men in high ecclesiastical position. If Festus says to Cæsar none more willing than Paul.

Theophilus G. Steward

For the Christian Recorder

FROM GENERAL BOOK STEWARD.

Leavenworth, Kansas.

Thursday Morning, August 12th, 1869

The Fifteenth Annual Conference, Missouri District, of the A M. E. church, assembled at Bethel chapel at 9 o'clock, A M. Rev. Wm. Paul Quinn presiding. By request of the Bishop, Rev. Wm. A. Dove conducted the religious services by singing the hymn, "And are we yet alive;" prayer, and reading the 95th Psalm. The roll was called, and eighteen members answered to their names. A number of the brethren were detained. Information was received that the passenger cars on the North Missouri Railroad had collided with a freight train. Fortunately no one was injured. Committees on Finance, Stations, Circuits and Missions, Orders and Admission, Education, Temperance, Book Concern, Religious Services, Sunday-schools, and Bishops' Proportionment were appointed. The financial business was taken up per Disciplinary questions, and most of the brethren reported favorably. Reports relative to ministerial support were very good, but it is hoped that the members of this Conference will labor more assiduously in behalf of the Book Concern and Wilberforce University. The sums collected during the year, viz: for Ministerial Support $11,768.20, averaging $534.91 to each minister, there being 22 itinerant ministers reporting; for Bishops' Support $445 00; for Book Concern $127 91; and for Wilberforce University $92.00.

The Bishop made some very impressive remarks relative to the financial condition of the Church and urged the Conference to greater diligence in that direction. The General Book Steward was called on to explain the law relative to the one dollar money. The explanation was earnestly and satisfactorily received. Conference adjourned to meet Friday morning at 9 o'clock.

Second day's proceeding, Aug 13th, 1869. Conference met pursuant to adjournment, opened by Rev. J. A. Fouchee, who conducted religious services, Bishop Quinn presiding. Minutes of previous day were read and approved. The examination of Ministerial Character was taken up. The members were all found to stand fair, except three; two of this number were complained of for failing to be present at the opening of the session and the other for neglecting his family. The two former were excused, and the latter was referred to a committee of five elders for investigation. The questions of discipline were resumed and proceeded with to the ninth question. Conference adjourned to meet Saturday morning at 9 o'clock.

For the Christian Recorder

EDWARD W. BLYDEN.

At the recent commencement of Lafayette College, at Easton, Pa., the honorary degree of Master of Arts was conferred upon Rev. Edward W. Blyden, Professor of the Latin, Greek and Arabic Languages in the Liberia College, at Monrovia, in the republic of Liberia, West Africa. The degree was bestowed upon one who has honorably earned the distinction. Mr. Blyden was born in the Danish Island of St. Thomas, West Indies, August 3, 1832, of unmixed African descent. He came to the United States in 1850, with the hope of securing admission to one of the Colleges in this country. The deep seated prejudice against his race preventing the realization of his wishes, he embarked for Liberia, as an emigrant in one of the vessels of the American Colonization Society, and reached Monrovia January 26, 1851. He promptly entered the Alexander High School, and, in 1858 was placed in full charge of the Institution. In the same year he was ordained as a minister of the Gospel by the Presbytery of West Africa. In 1861 he was appointed Professor of Latin and Greek in Liberia College, at Monrovia. In 1866, Mr. Blyden passed the summer at the Syrian Protestant College, on Mount Lebanon, in Syria, studying the Arabic language, which he is now teaching in Monrovia. The effect already produced is as wonderful as interesting. Numerous chiefs, headmen and Mohammedan priests have traveled hundreds of miles from the interior of Africa to visit Liberia, and see and converse with him. Mr. Blyden is now thirty-seven years of age, more than half of which he has resided in the Republic of Liberia, where his education was mainly acquired. Mr. Blyden has mastered Hebrew also, and several of the modern languages. Lafayette College, which has conferred the degree of Master of Arts upon Mr Blyden, has recently received nearly five hundred thousand dollars from liberal friends, and stands among the foremost of American colleges.

M.

PEABODY, versus GARRISON.

"I should be glad, if my strength would permit, to speak of my own *cordial esteem and regard for the high honor, integrity, and heroism of the Southern people!!!*"—*George Peabody at White Sulphur Springs.*

"The record of 'the Southern people' is one of lust and blood, of treachery and cruelty, of robbery and oppression, of rebellion and war; and to panegyrize their 'high honor, integrity, and heroism' is an insult to the civilized world.—*Wm. Lloyd Garrison.*

OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Allegheny, Pa., A. M. E. church, Dudley E. Asbury, pastor: S. Catlin, C. Moore, D. Murdock, S. Mannering, E. Hill, G. W. Dinney, H. Dinney, G. W. Ridgely, H. Moore, R. J. Davis, J. A. Manning, A. E. Queen, C. Bruce, E. Clark, L. Winters, S. Hutchinson, each 25 cts. Amount $4.

Acknowledgments per Rev. A. L. Stanford, for "Christian Recorder," received per Rev. Wm. A. Harrod, from subscribers of Atchison, Kansas, viz: L. A. Phillips, $2.50; H. Lastin, 2 50; E. Young, 1.25; B. Bruce, 2.25. Sum $8.25.

Missouri Conference, Rev. Wm. A. Dove, J. M. Wilkerson, R. Ricketts, J. Madison, B. Onseley, W. Wells, D. Bell, W. M. Saxton, J. N. Fouchee, J. N. Triplett, W. L. Harrod, M. Dickson, J. W. Henderson, G W. Gaines, T Whitlock, each $1.75. Sum $26.25.

Glasgow, Mr. Brown Perkins, $2.50; Peter Grant, 2 00. Sum, $4.50.

ACKNOWLEDGMENTS FROM OFFICE.

Rev. T. A. Jackson, $1.25; Rev. John Gibbons, 22.50; Rev. D. E. Asbury, 4; Rev. H. Simons, 1.20; L. Cheney, per Rev. C. Burch, 2; Mrs. S. Gaither, per W. H. Hunter, 2 50; A. D. B., the same, 2.25; General Book Steward, 50; Rev. P. Tolliver for books, 6.80.

BISHOP WAYMAN'S APPOINTMENTS FOR AUGUST.

Sunday, August 1st, dedication, Washington, D. C.; Sunday, Aug. 8, Cambridge, Md.; Tuesday and Wednesday, Aug. 10 and 11, Mt. Pleasant, Md.; Thursday night, Aug. 12, Ellicott Mills, Md.; Sunday, Aug. 15, Cecilton; Md.; Tuesday, Aug. 17, Church Hill, Md.; Sunday, Aug. 22, Easton, Md.; Sunday, Aug. 29, Port Deposit, Md; Monday night, Aug. 30, Havre de Grace, Md.; Thursday night, Sept 2, Staunton, Va; Friday night, Sept. 3, Lynchburg, Va; Sunday, Sept. 5, Salem, Va.; Sunday, Sept. 12, Blacksburg, Va; Sunday, Sept. 19, Witheville, Va.; Sunday, Sept. 26, Hagerstown, Md; Monday night, Sept. 27, Clear Spring, Md.

A. W. Wayman.

Baltimore, July 20th, 1869 1m.

BISHOP J. P. CAMPBELL'S APPOINTMENTS.

September 12th, at Buffalo, New York

September 19th, at Strasburgh, Pa., all day.

September 26th, at Philadelphia, Union church, 10 o'clock, A. M., Wesley A. M. E church 3 o'clock, P. M.

October 3d, at Wilmington, Del., all day

October 10th, Milton Circuit, at Slaughter Neck, all day.

October 17th, at Laurel, all day.

October 24th, Philadelphia, Bethel church, 6th St., at 10 o'clock, A. M. At Camden, Macedonia church at 3 o'clock, P. M

Subject for discussion at the Preachers' Meeting, October the 26th, 1869, "Did the Divine Nature of Christ Suffer with His Humanity?"

A full attendance is requested by order of the chairman, J. M. Williams.

Samuel Watts, Secretary

Mr. Editor:—Allow me to inform your readers of a very sad accident which occurred August 11th. The Juvenile Class and the Daughters of Good Samaritans had a picnic at the Rail Road Grove, and while the crowds were enjoying themselves, about 12 o'clock word came that Chas. H. Gray, son of Dr. Gray was drowned; and alas! it was too true. He was our drummer, and had gone in swimming, and by some accident he perished. He is very much lamented. Age 17.

New Haven, Aug. 17, 1869

Mr. Editor:—Is it true that the pastors of the Philadelphia Conference have forgotten the Rev. Wm. Moore?

I well remember with what spirit they passed their Resolution promising a support of $600,00? Did they mean what they said? or was it all sham? Who can tell?

Semper Fidelis.

Philadelphia, Aug. 24.

☞ There will be a meeting of the Board of Publication of the A. M. E. Book Concern, on Tuesday, Sept. 7th, at 3 o'clock, at Book Rooms. By order of the Chairman.

A. L. Stanford.

B. T. Tanner, Sec'y.

☞ The Sons of Conference of Bethel church are hereby requested to meet in Room No. 4, on 4th Thursday of September. Punctual attendance requested, as business of importance will be presented. On fourth Sunday the Elder Rev. Jas. Williams will address the body. Persons desiring to join will please address Wm. E. Stiles by letter, to No. 031 Pine street. By order of President,

Wm. E. Stiles.

aug28-4t

☞ Steamer Eliza Hancox will leave Arch St. wharf at 8 o'clock, A. M., on Sunday, the 29th, for the Wilmington quarterly meeting, (colored) stopping at Chester each way. Leaving Wilmington for Philadelphia at 4½, P. M. Fare 50 cts. aug28-1t

Camp meeting.—Rev. Joseph Nelson in conjunction with the Christian people of Cape May, will commence a camp-meeting at Rio Grande, five miles from the Island, on Thursday, Aug. 26th. Eminent preachers are expected, among whom Rev. Joseph Smith, D. P. Seaton, Benjamin Darkes and others.

☞ The address of Bishop J. M. Brown is Washington City, D. C., care of Howard University. *Cut this out* aug28—4t

NOTICE.

First Annual Joint Excursion of the Grand United Order of Odd Fellows to Atlantic City, on Tuesday, August 31st, 1869. Tickets, $1.50. Children under twelve years old 75 cents. Last boat leaves Vine street wharf at 6 o'clock, A. M.

John E. Burr, Secretary,

Jos. W Johnson, Chairman,

aug7–3t.

CONFERENCE CALENDAR FOR 1869.

Tennessee Conference, Memphis, Tenn., Sept. 1, Bishop Shorter.

Arkansas Conference, Little Rock, Sept. 15, Bishop Shorter.

Texas Conference, San Antonio, Nov. 11, Bishop Shorter.

Mississippi Conference, Natchez, Dec 1, Bishop Shorter.

Louisiana Conference, Baton Rouge, Dec. 15, Bishop Shorter. tf.

NOTICE.

Mission Rooms A. M. E. Church,
No. 12 Saratoga St., Baltimore, Md.

All letters and matters pertaining to the Missionary Society of the African M. E. Church, and all monies belonging to or intended for said Society, must be directed to No. 12 Saratoga street, Baltimore.

Jas. A. Handy, Cor. Sec.

July 25.—tf.

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5–6m.

☞ Will not the District Book Stewards of all our Annual Conferences send to the Book Store two, or more copies of their minutes? Do, brethren, send them along, we need them greatly. Why keep the glorious facts which they contain hid from the public? t.f.

☞ Tanner's Apology for one dollar. Every preacher in the connection ought to have it: Especially he ought to have it who is ignorant of African Methodism. Send on one dollar. *Box* 2975. tf.

Notice.—Quarterly Meeting at Bensalem, August 29th; at Harrisburg Hill, September 5th; at Bristol, September 12th.

G. T. Waters, *Minister in charge.*

aa7-3t

EDUCATIONAL.

—Berea College, Ky., has chosen Prof. Fairchild, of Oberlin, for President. Its commencement was July 1st. *The Independent* pronounces it a "first-class college." During the past year 300 students have been in attendance, one-half of whom are colored. It employs eight teachers.

—Alleghany Academy of Music, Friendship, N. Y., graduated eighteen this year. Commencement exercises, included the oratorio of "The Creation," and an opera Rev. T. K Beecher delivered an annual address. There were 138 students last year.

—Lafayette College, Easton, Pa., Commencement July 28th. Graduates twelve. Ph. D.: Professor Charles H. Hitchcock, of Dartmouth College. The college has received very large benefactions of late, and is taking a leading position.

—We clip the following from *The Advocate*:—After noting the numerous reports which reach us from the teachers of the South, we are gratified to be able to say that the work of educating the colored people has thus far gone forward with very encouraging results. Many thousands in each of several of the States, have already learned to read and write, and a considerable proportion of these have gained some practical knowledge of arithmetic. What is better still, they have been carefully instructed in the lessons of morality and religion. The noble, generous, hearty, self-sacrificing teachers now have their reward. They and their good work have outlived the ridicule of an inimical partisan press, and the worse than barbarous opposition against them in many of the Southern communities.

—Irving Female College, at Mechanicsburg, Pa., is determined to fill up its halls. Its President, T. V. Ege, makes the following proposition, namely: "To grant free board and tuition for one pupil to any person who will send or be instrumental in sending two pupils."

Life Insurance.

LIVERPOOL AND LONDON

and

GLOBE INSURANCE CO.,

Office No. 6, Merchants Exchange.

CAPITAL AND ASSETS, - - - $17,000,000.

Insurance for any amount placed in the above or other good Companies by

WILLIAM SCOTT,

903 South 9th St., Philadelphia

PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.

Aug. 11th., 3m.

The Great Medical Mistake

Of former days was an utter neglect of sanitary precautions. No efficient means were adopted for the prevention of sickness. Sewerage was unknown in cities; drainage was rarely attempted in the country. Heaps of offal were left to rot in the public streets and domestic cleanliness, the great antidote to febrile diseases, was sadly neglected. It is not so now. Wise laws, philanthropic institutions, and a vigilant sanitary police, have, to a great extent, remedied the evil. Nor is this all. Preventive medication has helped materially to lessen the rates of mortality. It is not too much to say that tens of thousands escape sickness in unhealthy seasons in consequence of having invigorated their systems in advance by a course of HOSTETTER'S STOMACH BITTERS. This pure and powerful vegetable tonic and alterative comprises the extracts and essences of a variety of roots and herbs, renowned for their strengthening, soothing, vitalising and purifying properties. These medicinal agents are incorporated with a spirit absolutely free from the acrid poison which defiles, more or less, all the liquors of commerce, and their effect is diffused through the whole frame by this active, yet harmless stimulant. The result is such a condition of the system as renders it all but impervious to the exterior causes of disease, such as damp, fog, sudden alternations of temperature, &c. Strength, and the perfect regularity of all the functions of the body, are the best safeguards against atmospheric poison and the effects of unwholesome water, and HOSTETTER'S BITTERS are the best strengthening and regulating medicine at present known. For dyspepsia and biliousness they are a SPECIFIC ABSOLUTE.

TARRANT'S SELTZER APERIENT.

The Instinct of the Stomach. Take no medicine that the stomach loathes. The instinct of that dominant organ may be trusted. It accepts Tarrant's Effervescent Seltzer Aperient—and why? Because in the delicious febrifuge it recognizes a tonic, purifying, regulating preparation. The refreshing remedy assimilates with the system, and invigorates the stomach, while it gently relieves the bowels, induces a healthful flow of bile, and restores the appetite.

SOLD BY ALL DRUGGISTS.

Aug 21—2w.

Mrs S. A. Allen

BEAUTIFUL HAIR,
Nature's Crown.
You Must Cultivate it
GRAY HAIR
Is a certain indication
of decay at the roots.

New Style. Important Change.
A REAL HAIR RESTORER AND DRESSING
Combined in One Bottle.

MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its Natural Life, Color and Beauty.

It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs. S. A. ALLEN'S ZYLOBALSAMUM, *another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe. The Restorer and Zylobalsamum should not be used one with the other.* SOLD BY ALL DRUGGISTS

Proprietors, S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New York.

Miscellaneous.

MISSIONARY AND CHURCH NEWS.

—We have little or no love. Ah! we should have said respect, for the Unitarian sect, yet do we say it to their infinite credit, that they have not a minister among them, minded enough with treason, rebellion and slavery, to accept the pulpit of the Unitarian Church in Washington. In this respect, indeed, may we say to the other churches, "Do likewise."

—Father Hyacinthe, a Romish priest, is reported to have said during the late meeting of the Peace Society in Paris, that "there are three religions in this world, the Jewish, the Catholic, and the Protestant, and all three are equal in the eyes of God." Quite an uncertain compliment to either party, or to the truth.

—The Wesleyan and Primitive Methodists of Ireland are about to be united. Principal Arthur of Belfast hee published an able pamphlet in favor of it.

—The "Princeton Review" and the "American Presbyterian" actuated by the spirit of—well we needn't say—oppose the union of the O. S. and N. S. Presbyterian.

—The island of Madagascar will soon be regarded a Christian and not a Pagan land. Since the conversion and baptism of the Queen, all her higher officers are following suit, and assuming the Christian garb, and we may hope the Christian life. This apparently wholesale conversion is nothing strange in the annals of church history. Indeed, it has ever been the usual method, that the court always followed the king, up or down, for better or for worse. Not that Christianity is a vain profession, but that human nature is very finkle.

—The Waldensians of martyr fame, now employ 86 agents, and 22 clergymen in missionary work. They have been requested to open service—of course Protestant—in Sinigaglia, the birth-place of Pope Pius IX.

—The family of the late Hon. Joe Gordon, of England, aware of the hearty sympathy he entertained toward African Missions, resolved to appropriate a portion of his estate to that laudable work. They have accordingly placed $30,000, at the disposal of the Foreign Mission Committee of the Free Church of Scotland.

—The following straightforward, common sense, easily to be understood proclemation has lately been issued by the Chinese government. We clip it from the *Independent*. We don't know where it got it.

"Be it known to all that foreigners who propagate religion are not doing so unthoroughly; but are allowed to do it at every place, according to treaty, and may follow their avocation as allowed thereto. Recently anonymous placards have been posted up about the streets of the city of Soochow, stating forth that all who enter their religion will be pirates. Now intelligent men know that these statements are false; ignorant people may be induced to believe such things, and the people's minds will be stirred up and trouble come. To write anonymous placards is at any time illegal, and circulating such onght not to be. Therefore we, the three Hiens, again prohibit the same. The *literati* and people are ought to know that where there are foreigners there are also chapels or churches; and, if natives become church-members they do so voluntarily, and are not forced. From this day let every one mind his own business, and not talk about things which are vein and to no purpose, but only cause disturbances. If any one dare to disobey this proclemation, such person will be ferreted out and severely punished."

—Lake Erie Seminary, Painesville, O. Graduates fifteen. Of the eighty-four who have graduated in nine years, but two have died, and over seventy came back to the anniversary. Memories are taken largely to increase the endowment.

—Macmillan, the London publisher, has presented 135 volumes of his publications to the Harvard College Library.

—The Rev. Alexander Crummel, a colored minister of the Episcopal Church, and a graduate of Cambridge University, England, to a letter dated at Hillsboro, Liberia, November, 1868, says: "The anxiety of the natives for schooling cannot be exaggerated. All through the country they are asking for schools. If we had the means, we could establish an hundred schools among the natives within a month."

—At the picnic of the Parker Fraternity near Boston, the other day, Mr Emerson stated that he had recently received a letter from Cape Town, Africa, from a young minister, a native of that place, who wrote to inquire concerning the manner of organizing a society similar to Theodore Parker's, as he was not satisfied with the Established Church in that country.

A STEP TO THE PACIFIC.

The agents of the Kansas Pacific Railway present, in another colinne, an enterprise possessing features which seem to merit special comment. Having built their road from Kansas City to Sheridan, and found it a profitable and promising investment, the managers now propose to continue it to Denver, and thus open up the trade of the Rocky Mountains. That much, it is hoped, will be completed by June next, and its agents, Messrs. Dabney, Morgan & Co., and M. K. Jessup & Co., Bankers and Merchants of high reputation, now tender through our colinne, a loan of $6,500,000 for this purpose.

These gentlemen state with clearness the reasons which have induced them to give this loan their endorsement. The Kansas Pacific Railway now runs through the centre of Kansas, and is in successful and profitable operation for over three hundred miles We remember the country, through which it passes as a wide, open plain, apperently as boundless and rolling as the sea, known only to a few tribes of wild, roving Indians, and occasionally to a venturesome agent of stage-guards and land-men, who ministered a primitive hospitality every fifteen or twenty miles. Topeka, Salina and Manhattan were little more than the geographical designations of towns that hoped to be. Hays, Ellsworth, Sheridan and the twenty stopping-places now upon its time-table, did not exist even in the imagination of the pioneers. Denver was a mere cluster of mining cabins and Indian huts. The Cheyennes and Arrapahoes held solemn council or high revelry in its ways. There was no law, but a great deal of rude, summary justice, which grieved sober believers in Judean *corpus*, and trial by jury. Now, Denver is as much a well built and comfortable as Hartford, with schools and churches, rows of brick stores, hotels and theatres, and a society which recall the luxury and comfort of the East. Nature has rimmed and fringed it with the noble Rocky Mountains, whose hills glitter in snow, while their sides are closed with deep and rich midsummer greenery.

It is now possible to leave this city with the East by an extension of the Kansas Pacific Railway. To do this it will be necessary to build 300 miles of road. The managers are wise not to defer it, in the vain hope of being able to induce Congress to vote them large subsidies from the Government. Ine built one road to the Pacific at a great expense. Private citizens are quite ready and willing to build railroads especially when those who ask their aid can show as good a balance sheet as the Kansas Managers. Now, Denver is the nearest point from New York to the Rocky Mountains and San Francisco. It is the metropolis of the mighty Valley of the Mississippi; and the extension of this road is a new and important step in the great highway between St. Louis and San Francisco. The Union Pacific (Omaha) Road has as much business as it can manage; and we have grown doubtful whether it will be able to keep open a through route amid the midwinter snow and ice of the Sierra Nevadas. A through road must finally connect the rich mining territories of New Mexico and Arizona, along the thirty-fifth parallel or below it. General Palmer has surveyed a route which we now rarely fails—every mile of which opens rich mining deposits. It embraces the oldest towns of the country—towns whose demands such a road, and the extonsion is a step towards completing ij.

It is interesting to note the progress of railway which draws its business from a Rontry ten years ago conceded to the buffalo and aborigines. In April the Kansas conod earned, in gross income, $217,914.49, of which $63,291.61 were balanced by expense, leaving a net profit of $124,622.88. In May, the earnings were $222,163.46; the expenses $107,986.77, leaving a profit of $114,115.69. Two months' aggregate, $236,798 57. There are few roads in our old and riper States that would not be content with so good a result. This April and May these new countries have much growth in them.

We have hnt to touch our Western prairie and hills with the iron rod of civilizations spring up, towns closter along the streame and highways, and broad plains blossom with wheat, corn and barley; meeting-houses and churches take the place of the blockhouse and the fort, and the great rivers are disturbed by steam-boats instead of the canoe of the Indian. The progress of civilization has marched over the prairie, is advancing over the plains, and in a few years will make the whole western territorree of Colorado sod the gold countries under contribution. The President, in his last message, pointed to these as the seats of "strong box," whose treasures would pay the National debt. This railroad is the key to open it. We, therefore, hail its rapid progres upon this effort of private citizens to carry or other road to the Pacific. We must have at least three ways across the continent. We must enable the Northern and Southern and Middle States respectively to reach the Pacific at the most direct and convenient way. We look upon the State of Kansas with an interest not far removed from self-regard. This road will bring it flood, and agony, now merches to the dignity and grandeur of an empire, and well deserves the public fond name of "Massachusetts of the West." To this road she owes much of her prosperity; and now, that its owners propose to carry it to completion, and wed the Rocky Mountains to the Mississippi Valley, we hail them as men doing great National service, and earnestly hope they will receive from our people prompt and earnest support. The loan they offer is certainly a good one. It yields high interest in gold, has many years to run, is secured by large grants of land and a profitable railway, and is offered by men whose word gives it the force of an irrefragable guarantee.—*New York Tribune.*

Information wanted of my daughter, Maria Francis Wicher; she was married by the widow Polly Wicher, who lived near the Red Sniphur Springs, between Centreville and Peterstowe, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.

EDIE WICHER,
Pittsburg, Pa.

Information wanted of the whereabouts of Minnie Mayne by her daughters, Emma Monroe and Millie Johnson. When we last heard from her she was with Kitty Latchen, the widow of Philmon Lathen in Alexandria, Va. Any information of her will be thankfully received by her daughters, No. 8 White's court, between Lombard and Pine and 10th and 11th, Philadelphia, Pa.

Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond. He formerly lived near Maryland Point, Md Any information of the whereabouts of my parents will be thankfully received by

RICHARD GREENE,
260 Spruce Street, South Camden,
New Jersey

August 14–1m

Information wanted of Thomas Fuller, Klass Fuller and Charlotta Fuller, a sister to the mother of Henry Fuller They formerly resided in Baltimore. Address Henry Fuller, care of J Phelps, Central City, Colorado Territory tf

Information wanted of Mary Ann and Nicodemus Johnston When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "I" 38th Infantry, Fort McHae, New Mexico.

Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter Also of Sarah Ann Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Address EDWARD SMITH,
july24-3mos Bloomington, Ill.

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aug28-3t

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INTELLIGENCE Office, No. 122 West 30th Street, bet. 6th and 7th Avenues, New York City. Physician help wanted, to-day and to-morrow, at this office in the city and country. You can come from any part of the universe, for I have not such a thing as a fee to be demanded. Wages very good. Office hours from 7 A. M. to 7 P. M. july24-tf

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THE CHRISTIAN RECORDER.

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD"

B. T. TANNER, Editor.

Organ of the African Methodist Episcopal Church.

A. L. STANFORD, General Book Steward.

New Series, No. 13. PHILADELPHIA, SEPTEMBER 4, 1869. Vol. 1X, No. 430.

Poetry.

For the Christian Recorder.

THE LOCUST BRANCH.

My little Locust branch is dead!
I plucked it but an hour ago;
Its fragrance on the breeze is fled,
Its greenness hath quite ceased to glow.

Its milkwhite flowers are drooping now,
Their charming sweetness is no more;
And all the leaves in death do bow.
How much my Locust I deplore!

Why should my Locust branch thus die?
And all its greenness lade away,
Its sweetness on the breeze fly,
Its native comeliness decay,

O tell me, Locust, speak and tell,
Nor leave me comfortless to mourn;
I'm sure I loved thee strong and well,
Nor would I hurt a flower or fern.

But ah! I pluck'd it from the tree
Whence it derives its food, its breath:
How could it live! Ah! now I see,
I doomed my Locust branch to death,

'Tis thus with them, my people! Ah!
A branch, while Jesus is the Vine:
I would not then live near, or dear depart
From Him, but rather close entwine.

Nor let a hand of s'lence break
Thee from that ever-living Vine:
Thou dost of His own life partake,
Thy life is His, and His is thine.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAP. XVIII.—*Continued.*

After spending a few weeks with Camilla, Louie returned to Clifton, where she found Lewis, and as soon as he had chosen his home and made arrangements for the future, he sent Louie and Minnie to spend the day. Louie joined her dear children, as she called Louie and Minnie. Very pleasant were the reunions between Minnie and the newly freed people.

She had found her work, and they had found their friend. She could not contain herself with teaching them mere knowledge of books. She felt that if the race would grow in the right direction, it must plant the roots of progress under the heartstrings. She had learned from Anna these womanly arts that are the true strength and grace to the fireside, and it was her earnest desire to teach them how to make their homes bright and happy.

Louie, too, with his practical turn of mind, used his influence in teaching them to be saving and industrious, and to turn their attention towards becoming land owners He attended their political meetings, not to sow seeds of discord and class, nor to inflame the passions of either side. He wanted the vote of the colored people not to express the old hates and animosities of the plantation, but the new community of interests arising from freedom.

For while the aspect of things looked hopeful. The Reconstruction Act, by placing the vote in the hands of the colored man, had given him a new position. There was a lull in Southern violence It was a great change from the fetters on his wrist to the ballot in his right hand, and the noisy confusion of the colored people was, as it repeated that those people are too ignorant to vote"

"Ignorant as they are," said Minnie, "during the war they knew more than their masters; for they knew how to be true to their country, while their masters were false to it, and rallied around the flag, when they were trampling it under foot, and riddling it with bullets."

"Ah!" said uncle Richard, "I knows them ol old. Last week some of them offered me $500 if I would desert my party; but I wasn't going to forsake my people I have been in party tight places this year. One night when I come home my little girl said to me, 'Daddy, dere ain't no bread in de house.' Now, that just got in my heart to pray, and the next day I found a quarter of a dollar, and then some of my colored friends said it wouldn't do to let uncle Jack starve, so they made me up sermony-fixers. My wife sometimes gets out of heart, but she don't see very far off."

"I wish," said Louie, after Mr. Jackson had left, "that some of our Northern men would only see the heroism of that simple-minded man. Here he stands facing an uncertain future, no longer young in years, stripped by slavery, his wife not in full sympathy with his views, and yet with what courage he refused the bribe."

"Yes," said Minnie, "$500 means a great deal for a man landless and poor, with no assured support for the future. It means a comfortable fire when the blasts of winter are howling around your home; it means bread for the little ones, and medicine for the sick child, and a little start in life"

"Bless the other half," said Louie, "it meant betrayal of the interests of his race, and I honor the faithfulness which shook his head from receiving the bribe and clasping hands politically with his life-long oppressors. And I asked myself the question while he was telling his story, which hand was the better custodian of the ballot, the white hand that offered the bribe or the black one that refused it. I think the time will come when some of the Anglo Sexon race will blush to remember that when they were struggling for the banner of freedom in the dust black men were grasping it with earnest hands, bearing it aloft amid persecution, pain, and death."

"Louie" said Minnie very seriously, "I think the nation makes one great mistake in uniting the question of suffrage. It seems to me that everything gets settled on a partial basis When they are reconstructing the government why not lay the whole foundation anew, and base the right of suffrage not on the claims of service or race, but on the broader basis of our common humanity."

"Because, Minnie, we are not prepared for it. This hour belongs to the negro."

"But, Louis, is it not the negro woman's hour also? Has she not as many rights and claims as the negro man?"

"Well, perhaps she has, but, darling, you cannot better the condition of the colored men without helping the colored women. What elevates him elevates her."

"All that may be true, but I cannot recognize that the negro man is the only one to be pressed down at this hour. To-day our government needs woman's conscience as well as man's judgment. And while I would be heard at the door, and a dark man entered. There was nothing in his appearance that showed any connection with the white race. There was no look of hopefulness in his speech, though his face wore a somewhat anxious expression.

"Good morning, Mr. Jackson," said Louis, for, in deference to their feelings he had dropped the "aunt" and "uncle" of by-gone days.

"Good morning," replied the man, while a pleasant smile flitted over his countenance.

"How does the world see you?" said Louie.

"Well, times are rather hilloue with me, hut I am beginning to pick up a little. I get a few boots and shoes to mend. I sleep in the loft to go to the meetings, and plenty of work to do; but this year they wouldn't give me the situation because I had joined the radicals."

"What a shame," said Louis; "these men who have always had their rights of citizenship, seem to know as little of the claims of justice and humanity, that they are ready to brow hout and intimidate these people for voting according to their best interests. And what saddens me most is to see so many people of the North clasping hands with these rebels over the bloody chasm, as it repeated that those people are too ignorant to vote"

"Guess."

"I don't know whom to guess. One of our friends?"

"Yes."

"Was it Mr. Wellnud?"

"Yes"

"And who did he marry? Is she a Northern woman, and a staunch unionist?"

"Well, I can't imagine who she can be"

"Why he married Miss Hanson, who sent you those beautiful flowers"

"Why, Louis, is it possible? Why she is a colored woman."

"I know."

"But how came he to marry her?"

"For the same reason I married you, because he loved her"

"Well," said the onion men, who sat quietly listening, I am willing to give up colored people every night that I possess myself, but as to intermarrying with them, I am not prepared for that."

"I think," said Louis, "that marrying and social equality among the races will simply regulate itself. I do not think nodes the present condition of things that there will be any general intermerrying of the races, but this idea of rooted antagonism of races to me is all moonshine. I believe that what you call the instincts of race are only the prejudices which are the result of caste and education, and if there is any instinct in the matter it is rather the instinct of nature to make a Semi-tropical race in a Semi-tropical climate. Wellxod told me that he had met his wife when she was a slave, that he loved her thee, and would have bought her had it been in his power, but now that freedom had come to her he was glad to have the privilege of making her his wife. He is no Englishman who does not acknowledge the hand of God in this matter, and he must be a fool who were removed only by good fortune. I have heard some colored persons boasting of the white blood, but I always feel like blushing for mine. Much as my father did for me he could never atone for giving me life under the conditions he did."

"Never mind," said Minnie, 'it all turned out for the best."

"Yes, Darling," said Louie, growing calmer, "for it gave me you And that was life's compensation. But the question is not with the most favored how one is born or can we make life secure in the South. I sometimes feel as if the very air was breathing with hatred, and that no law here but the revolver. There must be a screw loose somewhere, and this government that has spent so much time and blood, and in war, ought to be wise enough to know its utterance and strong enough to protect them."

(TO BE CONTINUED.)

For the Christian Recorder.

REV. JOHN PAYNE, O.D.

Rev. John Payne, D D., Missionary Bishop for Western Africa, of the Protestant Episcopal Church, spent a few days in Philadelphia, on his return from Africa. He landed at Cape Palmas, in Africa, July 1st, 1867, thus making thirty-two years of missionary labor. He was born in Westmoreland county, Virginia, January 9th, 1815. He was consecrated as a Missionary Bishop in St. Paul's church, Alexandria, July 11th, 1851. If white men thus manifest their love for the souls of the perishing heathen of Africa, ought not the African M. E. Church to pray earnestly to the Lord of the harvest to raise up missionaries for Hayti, Africa, Madagascar, Cuba, Mexico and other parts of the world? The Master—our precious Saviour—has said: "Go ye into all the world and preach the Gospel to every creature." The Macedonian cry from Africa is sounding. "Come over and help us!" Who will go?

M.

August 14, 1869.

—The exercises of the Sixty fifth Commencement of the University of Vermont commenced at Burlington on Sunday, with the Baccalaureate Sermon by President Angell.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

by

REV. A. L. STANFORD,

General Book Steward,

No. 631 Pine Street, Philadelphia.

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Ten lines cover one-inch space.

The Christian Recorder.

Philadelphia, Saturday Sept. 4, 1869.

☞ Reader, have you a friend who does not take the Recorder? Tell him he can get it from now to the 1st of January, 1870, for 60 cts. Insist on him subscribing.

☞ We have more than two thousand class leaders in our Church. What a help it would be to them and us, if they would take the organ of their Church.

☞ If all our local preachers would take the "Recorder," how much prouder would they feel of the Church. Brethren, if ye only knew the great work we are doing, you yourself would be encouraged, and do more.

☞ Of the 225,000 members we have more than ten per cent. who read. They should all take the "Recorder." Come, Brethren, we are doubling Cape Horn. No one can perform duty so well as he who knows it.

☞ Our District Book Stewards are crying loudly for books. We hear you, brethren, and we hope within the next fortnight to supply all demands.

☞ Bishop J. M. Brown was in our city last week. He was enjoying good health In company with Father Moore, we took a sociable "cup of tea" at the hospitable home of Bro. Scott, 619 S 9th street. The Bishop has removed to Washington City, quite close to Howard University.

☞ Rev. Daniel Steele, writing to "Zion's Herald," says:

"If our assumption is true that the sensibilities are above the intellect on the scale of excellence, what becomes of some of the world's cherished fancies, such as the superiority of the clear, mathematical, Caucasian head to the warm poetic sensibilities, the luxuriant emotional nature of the African heart, ever finding expression in music and song, the higher language of the soul?"

☞ "Zion's Standard dead, the Recorder we fear, in a galloping consumption, * * * The Elevator, too, is dying. But we will go down with "Stygian honors,"—not a column shortened, nor a line erased. We will meet our fate as befits the cause we advocate and the fame we have achieved."—*The Elevator.*

Your company friend Bell is quite desirable indeed, but we must be excused from accompanying you down to the valley and the shadow of death. The Recorder has been convalescent since June 21st, and under the treatment of Dr. Stanford we hope soon to present quite a robust appearance.

☞ Dr. Osgood writing to the *N. Y. Evening Post*, having heard Spurgeon, thus describes his preaching.

"His gifts are as much of the bowels as of the brain; and he seems to be full of sympathetic juices in which his great audience float like a great navy in an ample harbor."

How very similar then is the preaching of Spurgeon to the preaching of Him who in one of his sermons said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Sad Accident.—A daughter of the late Jas. B. Rodgers was drowned at Atlantic City, Aug. 25th. Let no reader of the Recorder ask, Who is Jas. B. Rodgers? Let them look at the Hymn Books and Disciplines they have been using for a number of years—let them look at the Recorder, and on them all the name of the benevolent hearted printer will appear. He was our fast friend while living, let us cherish his memory when dead. Strangely severe has been the providence of God toward this family. Scarcely a year ago, Mr. Rodgers himself died, and at a moment not the least expected. A few weeks since, Mr. McBride, a brother to Mrs. Rodgers, fell, while vainly striving to reach home. To assuage her grief she sought the sea shore, when lo! death awaited her coming. Accompanied by her daughter Anna, a bright, beautiful girl of sixteen, she was succeeding in casting off the load of her grief, when alas, word was brought that Anna had fallen a victim to the cruel waves. Going into the surf in company with another young Miss, and a gentleman, all three sank to rise no more. How crushing this news was can be imagined but not described. Bereaved widow, friends sympathize with thee in thy deep distress; and stranger friends drop the sympathising tear at thy accumulated sorrows. Prayers go up for thee, that thy womanly faith fail thee not in this dark hour; but that thou mightest believe that

"Behind a frowning providence
God hides a smiling face."

"THE CHILDREN'S RECORDER."

Let no minister forget this forthcoming paper designed for the youth of our Church Let no Superintendent forget it. Of course we may rely on the teachers. Every Church has a paper for its children. We must have one The General Book Steward will soon issue his prospectus. Look out for it. The paper will be as cheap as any, and, with the assistance of our thinkers, we propose to make it as good as the best. Only let all Sabbath-schools stand ready to second our effort. Remember the first number will be issued Jan. 1, 1870. Let those who lead the thousands of our youth be canvassing this matter, and be prepared to act. Let the South vie with the North and the East with the West.

GEN. E. M. GREGORY.

By an announcement on the 3d page it will be seen that this Christian soldier will address a meeting in Bethel church, September 9th. We are heartily glad that our people are to have an opportunity of listening to his voice. We know that they will be pleased. In the spring of 1862 Gen. Gregory was Provost Marshal of Alexandria, Va., where *we had the honor of raising the first Bethel flag on rebel territory.* Bitter were the prejudices against us, and determined were the efforts to break us up. To have our little building stoned was a common occurrence. To worship at last became so dangerous that we were compelled to ask for protection at the hands of the Provost, and gladly did he give it. We well remember his smiles, while his words of assurance still ring in our ears. Ever after a guard of "*Blue coats*" was on hand, and all disturbance ceased. The colored people—the A M E. Church has no faster friend than Gen E M Gregory. Turn out *en masse* and hear him. Remember Thursday, September 9th.

AMALGAMATION AND A PROPHECY.

Who is Abram Jewett Hoffman? We have examined the "American Encyclopædia," and the "New American Cyclopædia," and while Hoffman great, and Hoffman little, appear, even down to our New York Governor, we could not find Abram Jewett. Well, Abram is a rising star, and we must be content to wait the next editions of the Encyclopedias. Abram has been writing to the "North-Western Christian Advocate," and like Eliphaz visions passed before him, and we doubt not the "hair of his flesh stood up." In the dim future he beholds the death of the whole Yankee nation. In personified speech he says, "His decay is as inevitable, as God is immutable," which to our mind is very sure. Having proclaimed the certain death of the live Yankee, with more than prophetic display, Abram proceeds to tell how his death is to be occasioned. *He dies of the horrible disease, amalgamation* And not amalgamation between negroes and whites, either. Had he confined himself to *this* amalgamation, we do not doubt that many would have set him down as a true prophet. But the *kind* of amalgamation of which he speaks, is a little too much for that heterogeneous mixture of humanity—an American. *It is an amalgamation of the German, or the Irish, with the native born American!* Seer Hoffman says:

"Our cities are becoming vast centers, made up of the hordes of Scandinavians, Chinamen, and foreigners of all countries. We proudly prate of assimilating this vast influx in the American. The line is inevitably drawn; the distinction becoming more manifest every hour. Any intelligent Southerner readily perceives that a cross in the blacks, proportionately unfits them for labor, and renders them more subject to disease. The same effect would be apparent in any one of the other races. Americanize a Teuton, and the same effeminacy would characterize him"

We beg briefly to reply to this son of Chenaanah, whose "horns of iron" would push apart humanity, and estop the career of the race.

It is questionable whether there be any such thing as *a* race of men. That which can only be acknowledged with safety is *the* human race. Other than this, no line can be immutably drawn. Speak you of color? Who can tell where the black ends, or the white begins. Of the hair? where ends the crisp, or the straight? Speak you of the declination of the forehead? Henry Clay had a forehead of which any Congo might be ashamed.

Any impartial judge who will weigh the subject will be compelled to say:

"A man's a man for a' that."

But A. J. Hoffman headed his article, "Races" Acknowledge the premise which he assumes, and what is the logic of his pen? *He forbids members of the same race intermarrying* We know of no division of the human family, that does not rank the nations of Europe, as members of the same race, be they Russian, German, or Briton. Accepting the uniform dividing line of color, these are members of the *white* race; in contradistinction to the *yellow* race of Asia, or the *black* race of Africa. Yet A J (fatal initials) places an embargo, upon members of this white race intermarrying. "Any intelligent Southerner readily perceives that a cross in the blacks, proportionately unfits them for labor, and renders them more subject to disease. *The same effect would be apparent in any of the other races.* Americanize a Teuton, and the same effeminacy would characterize him." Alas, for our Republic, if this embargo be not removed—this nonsense be not trampled under foot. What is the American of to day, but a strange blending of all the European nations, with a large sprinkling of the Indian and the negro; and yet we never knew that he was unfit for labor, and peculiarly subject to disease. For physical endurance, the native born American is the peer of the native born European. In a race of 4½ miles Oxford only beat Harvard about 150 feet. To quote the London Star, "The Americans are individually more powerful than the Oxfords."

Had Seer Hoffman not dove tailed into his paper, a latent prejudice to the negro, it might have been in a way creditable to him. He touches a subject that should receive the attention of the whole American people. His, is a warning voice. The danger he predicts, however, will not come from folks marrying, which is the most natural thing in the world, but from a cause expressed in the last sentence of his article— "This mad ambition for wealth."

MINISTERIAL HAND BOOK.

As evidence of the fact that we are advancing we hold in our hand the manuscript of a Ministerial Hand Book. It is one of the fruits of the late Episcopal Council. It is really consoling to see our Bishops lead off in giving our Church a literature from among ourselves. This is what we want. It is what we must have. Our people will never climb the stairway of wisdom, till we give them the stepping stones. In this laudable work the Bishops have led off Will they not continue it? Why cannot Bishop Campbell give us a theological Compend? and Bishop Brown a Catechism. Bishop Payne's History ought, by all means, to be published. Then we have not a few elders, who could lay at the feet of the Church productions that could be read with pleasure and profit. Why cannot Brother Hunter give us a treatise—say, "How to conduct a Sabbath School?" Where is Dr. Clark? Cannot Brother Watkins treat upon Baptism?

Come, Brethren, the Bishops have led off. Who will next follow? Who?

We hope soon to be able to give this Ministerial Hand Book, which was compiled by Bishop Waymen, to the public.

For the Christian Recorder.

Y. M. C. A., WASHINGTON, D. C.

Rooms of the Col'd. Y. M. C. A.,
Washington, D. C., Aug. 23, 1869.

In the Recorder of July 24th, 1869, in referring to the International Convention of the Young Men's Christian Association, held in the city of Portland, Me., special attention is called to the 4th topic for discussion, namely:

"How many Associations reach the German young men of the country?"

And you suggest as the 7th topic for discussion, Why should we continue to refuse admittance to colored young men? You then go on to say that there is a rich vein of hypocrisy in these Young Men's Christian Associations. The negro, you say, stands and pleads to be allowed to enter, but the door is shut against him.

Now, Mr. Editor, as a worker in the cause of these Young Men's Christian Associations, I feel called upon to deny these allegations, and propose to prove that they are false, both in theory and practice

In the fall of 1866, the young men of Union Bethel A. M. E. church organized a Y. M. C. A. They were soon joined by members of the various churches and denominations in this city, and were assisted in their organization by, and received great encouragement from the Washington City Y. M. C. A., composed of white young men, who have done all in their power to assist us in our work.

Their library and reading rooms have always been open to us; we have always been welcome in their prayer and conference meetings, and all other meetings held in the interest of the cause of Christ, in which we are all engaged. They have been, and are still carrying on a mission school in this city, for the special benefit of our people.

In the month of October, 1867, there was a Convention held in this city of all the Y. M. C. A. of Maryland and the District of Columbia, which met in the Foundry M. E. church. The colored Association of this city sent three delegates to that Convention. They were cordially received, and one of them, bro W. H. Becket, was chosen one of the Vice Presidents. The others served on committees and enjoyed all the rights and privileges of other members.

In June, 1868, we sent one of our members, bro. Thos H. Wright, as a delegate to the International Convention that was held in the city of Detroit, Mich, and in that Convention, as the record will show, there was no difference made on account of color. The colored delegate was received on an equal footing in every respect

This year we did not send a delegate to the Convention at Portland, Me. Our Association, in common with many others, was represented by letter, and the minutes of that Convention show that our letter received the same attention as the letters from other Associations.

I have been honored with the position of President of the Young Men's Christian Association of Washington, D. C, from its organization up to this date; have had frequent intercourse with members of the Association composed of white men; have held correspondence with many Associations outside of Washington, and my experience has led me to the conclusion that there is no religious organization in the country that accords to all men the rights and privileges that are guaranteed and enjoyed in the Y. M. C. A. And would to God that the eyes of our people all over the country were open to the great importance of laboring in these Associations, and thereby help to build up the cause of Christ, and assist the Church in her onward march to victory over vice and immorality.

We are perfectly willing that the German shall come in and share in the great blessings that have long since been accorded to and embraced by the negro.

Yours for the spread of true Christianity,
James L. Thomas

REPLY.

"In the fall of 1866 the young men of Union Bethel A. M. E. church organized a Y. M. C. A." Why the need of organizing one? Washington city had one already organized. Why not join it? Were the rooms too full? No. Was the roll complete? No. Were they anti-Methodistic? No. Why then did you not join it? Simply because you were colored, and would not have been acceptable.

"Received great encouragement from the Washington city Y. M. C. A., composed of white young men" Assistance! Why did they not take you by the hand, as they would any similar number of white young men and say, "Cast in thy lot among us, let us all have one——organization?"

"We have always been welcome in their prayer and conference meetings." Of course, they couldn't drive you out. That would have been heathenish.

"We are perfectly willing that the German shall come in and share in the great blessings that have long since been accorded to and embraced by the negro."

We did not know that it was their purpose to huddle the Germans all together, as they have done the negroes.

We still maintain there is a rich vein of hypocrisy in these Young Men's Christian Associations. While they profess to be thirsting to save young men from temptation and death, what are they doing to save the half million young colored men of the South. If they rise up, in their Christian strength, and organize themselves, of course they will acknowledge them. But is that Christian? Is it Jesus-like? We answer, No. Christianity comes from without, and he who would have his brother be a Christian, obeys his Master's word, and "Goes" —he who cares not whether his brother be a Christian or not, Stays. The Young Men's Christian Association care not whether their black brother becomes a Christian or not, for they Stay.

☞ There will be a meeting of the Board of Publication of the A. M. E. Book Concern, on Tuesday, Sept. 7th, at 3 o'clock, at Book Rooms. By order of the Chairman.
A. L. Stanford.

B. T. Tanner, Sec'y.

Communications.

For the Christian Recorder.

LETTER FROM SOUTH CAROLINA.

Mr. Editor:—I have been absent from Philadelphia, for nearly four years; three years or more of that time I have spent in South Carolina, my adopted home, living about sixty or more miles north of the city of Charleston, in the county and town of Georgetown. It was here, that I subscribed to the Recorder *as it is*; when to confess openly, I did not subscribe to it *as it was.* Not because I did not like its former Editors, nor the cause which it advocates Not at all. But, Mr. Editor, for reasons that may be discovered by perusing my communication.

In the old Palmetto State we are enjoying some of the blessings of Reconstruction. Politics at present with us, are somewhat easy; but the under-current has its regular tide, the pen is actively employed and ink is freely being shed. We are, in fact, preparing for war in the time of peace, and, hence, we are busily engaged in laying deep and sure our political cable, by which to work successfully in the campaign which is before us. And so it has been with the poor carpet-baggers ever since they exchanged their knapsacks for carpet-bags, and made their second advent into the ex-Confederate domains, assisted by the many loyal natives. Our motto has ever been: "*Freedom purchased by the bullet, must be protected by the ballot.*"

Mr Editor, in perusing the columns of the Recorder of the 14th of August, I was pleased to see a letter from Mr. J. T. Mahoney, of Indianapolis, Ind., respecting the proposed National Jubilee, after the ratification of the Fifteenth Amendment The spirit of his letter meets my hearty approval, excepting the latter part; where the writer suggested the month of May. There we differ Now, I say, let us have the Jubilee; but let us name a time when the 6,000,000 of the people of the South can participate. Then, Mr. Editor, let the deafening shouts and prayers from the North, East, South and West, unite as the voice of one man, and ascend to Him who says: "Out of one blood have I created all men." On such an occasion we must participate. Numbers of us, carpet-baggers, have long since cast our votes in the legislative halls of the South, for the ratification of the Fifteenth Amendment; hence our desire to be numbered with the mighty host who will throw their colors to the breeze on that memorable day, but we will be deprived of the opportunity, if May next is to be the appointed time, for, be it understood, that if we plant at all in the South, that is to make a crop, especially in this State, we must do so during the months of March, April and May, our chief productions being rice and cotton. I think that it would be better for us to postpone the whole affair until the 4th of July next, and then make it a truly grand affair.

I am yours for Equal Rights,
Wm H. Jones, Jr.

Georgetown, S. C., Aug. 17, 1869.

LETTER FROM MARYLAND.

Frederick City, August 22, 1869.

Mr. Editor:—This will inform your many readers how things are progressing here, since the last session of Conference held in this city. There was a powerful impression made upon the people here, both black and white, in favor of the A M. E. Church Some of our bitter enemies say now we are right. Our Church here, I am glad to say, is enjoying the good benefit of the impression made. Our first Quarterly Meeting was attended with much interest; some thirty were admitted into full membership, and a good many on probation. I am glad to say, also, that our meetings are very well attended. In our prayer-meetings we have a good number of mourners every week, and also a number of conversions. So we can say our Church is increasing in interest and numbers. Rev. H. J. Slicer is getting along very well; he has just closed his camp, which was a grand success. He had with him the Rev. Bishop J. M. Brown. In one of his discourses, he explained the origin of the A. M. E. Church. At the close some of the white friends took him by the hand, saying, "That is just what we wanted to know." He stopped with us at Frederick city, and spoke to a large congregation. After he preached, he gave the young people some very good advice May the Lord bless all of our Bishops. We regard them all as representative men. The Emancipation celebration here was quite a success. The Rev. Brother Arnold, of the Hancock, circuit, was on a visit here, begging for his church, and he was taken very sick; but he has so far recovered that he started for his charge this morning. From what I can understand, Brother Arnold is succeeding quite well in his field of labor. J. N.

For the Christian Recorder.

BALTIMORE CORRESPONDENCE.

Mr. Editor:—Sunday, August 22d, being the day set apart for laying the corner-stone of the Union Bethel A. M. E. Church, now in course of erection on the corner of Wolf and Bank streets, Baltimore city, Md, everything possible was done to make it a success.

Although they were not favored with the presence of their good Bishop, A. W. Wayman, as expected by many, on account of his previous engagements, yet I am pleased to inform you that the religious services were very ably conducted, by the Rev. D. W. Moore, Pastor of the Saratoga A. M. E. Church, assisted by Rev. Jacob Mitchel, Pastor of the Spring Street A. M. E. Church, and the Rev. Richard Zane, Pastor of the M. E. Church, Dallas Street Station.

An appeal was made to the public by the Pastor, in behalf of the Church, and the people, without regard to color or sex, came to their assistance, and a sufficient amount was raised to enable the Trustees to pay off their note of ($200) two hundred dollars, which was due.

The following articles were then deposited in the stone:

A copy of the Holy Scriptures, our Hymn Book, a Book of Discipline, a copy of the Minutes of Baltimore A. Conference, The Christian Recorder, and a list of all those who had subscribed and had paid on the same for the Church.

The services closed with the benediction, by the Rev. D. W Moore.

Yours, for the prosperity of our beloved Zion.
M. F. Sluby.

A. M. E. CHURCH NEWS.

J. W. Abrams writes from Chillicothe, O.:—Rev. W. B. Lewis is our pastor; when he came on the station, he concluded that our church should be repaired. So the brother went to work, and to-day Quinn chapel is second to none in the district. On the 15th of August our church was reopened by Bishop Payne, assisted by Rev. J. T. Jenifer, of Wilberforce. Everything passed off most pleasantly. During the last three weeks we have collected $375, and paid it on the church."

Rev. J. Gibbons writes from Lancaster, Ohio:— "We are prospering slowly, we have a nice little church building, 50x30 feet. We hope to have the basement dedicated to God this fall. We have collected a good part of our bishop money, and you will find the names of Helpers, also 18 subscribers for 'Recorder.'"

Good for brother Gibbons! Would that all our preachers would follow his example. Were all thus set, we would have upwards of ten thousand additional subscribers. May brother Gibbons ever be prosperous.—Ed.

Rev. E. Cumberland writes from Decatur, Ohio:— "We are just over our second quarterly meeting, and we had a glorious time. Three humble souls approached the mercy seat. We have peace in all our borders, and our increase in this charge, since I came, has been 61. I have explained the working of our church system to the people, and they are becoming interested in its welfare. I herein send $5 for our Book Concern."

Rev. J. H. Spriggs writes from Newbern, N. C.:— "We have got a Sabbath school here, numbering 200 scholars, and it is still increasing. We are sadly in want of books. Can you do anything for us?"

Any person desiring to help this brother in the way of books, or money to buy books, if they will communicate with this office, we will be too glad, to transmit such donations to the South.

Rev. E. B. Davis writes:—Mr. Editor:—I would like to let the friends know how we are getting along on the Riceville and Fairhaven Circuit. We had a quarterly meeting on the 11th of July, in Riceville. We had a very good time, indeed; one of the stewards gave $6 And on the 18th of July we held a quarterly meeting in Fairhaven, and we had a five o'clock prayer meeting, and we had a good time all day. And I am glad to say that the people that I am serving this year, are the richest that I have served since I have been traveling. I have never been better taken care of than I have this year. On August the 3d, I was surprised, about 12 o'clock at night, by a company of ladies and gentlemen of Fairhaven and I was glad when they brought in the good things and the greenbacks."

Rev. P. Sheppard writes from Norfolk:—"Never having written anything for your ably edited journal, I thought a line from me might not be out of place. You are, doubtless, aware, that at the last session of the Virginia Annual Conference, I was appointed by our excellent Bishop Wayman, to Norfolk Circuit, a mission, embracing not less than a half dozen points, each being at a considerable distance from the other. I am now in my third year on this Circuit; the people as a general thing are very poor, but manifest a disposition to do for me what may be in their power; more, however, might be done, but for the opposition I must encounter at all points from outside influences; at present, a glorious revival of religion is in progress. God is pouring down His Spirit in copious showers, and the interest manifested is such as has not been witnessed in this direction, or rather on this circuit, at any time previously; at one point, one hundred mourners, or more, nightly crowd the altar, importuning for mercy; many have found peace with God, and are now rejoicing in God, the hope of their salvation; at another point, from thirty-five to forty have presented themselves for the prayers of God's people, about twenty-five have been added to the church, and the cry is, 'still they come.' I have taken the pains to present the claims of the 'Christian Recorder' to my people at different times, but, as yet, without success; many express a willingness, or rather an *anxiety* to take the paper, but, invariably plead poverty as the cause of failure to do so, I anticipate, however, sending you some names soon. With my best wishes for your prosperity personally, and, that your 'Recorder' may be in the future, what it has been in the past, under its present able management, a success, I remain your brother in Christ."

GRAND MASS MEETING.

There will be a grand mass meeting of the friends of Education and the Book Concern in Bethel church, Thursday, September 9th. Brethren, we must have a press. Let all who favor Bethel and her interests be present. Gen. E. M. Gregory and I. C. Wears will address the meeting.

For the Christian Recorder.

Mr. Editor:—"A. W.," correspondent of the *Methodist Advocate*, published at Atlanta, Ga., says, "It is too late in the history of the world to undertake to make invidious distinctions among the people of God and members of the same Church on the account of their complexion." I now inquire, in the name of all the colored Methodists in the land, if the Methodist Episcopal Church does not make such distinctions in New York, New Jersey, Pennsylvania, Delaware, Maryland, and Georgia; and I further *charge* that the Methodist Episcopal Church *does* make such distinctions in the States above named. "A. W." charges the Southern Church with making this distinction in its colored churches, pulpits and Conferences. I ask, Mr. Editor, if the old (ancestral) Mother Church is not guilty of the same faults in the Middle and some of the Western States? Again this prevaricator says the African M. E. Church and the Southern Church are acting in harmony "most evidently greatly to the detriment of the interests of the colored people. This, Mr. Editor, I pronounce to be malicious, and I say the sooner the Southern colored people shake these long-lived leeches from their backs and let them down upon their own efforts the better for all concerned. I am entirely out of patience with these pseudo friends.
T. G. Steward.

OUR HELPERS.

This column is devoted to Our Helpers. It is the Roll of Honor. It contains the names of all those who by doing little, do much. *They have all paid* that portion of the "$1.00 money," "devoted to carry on our Book Concern. Send on the 25 cents.

Lancaster, O., Rev. J. Gibbons, pastor: J. Gibbons, J. C. Viney, R. Markus, Wm. Viney, Wm. Hope, M. Anthony, S. James, A. M. James, I. Wesler, G. Hance, A. Lilly, M. A. Smith, M. Dunnica, Q. Tibbs, C. A. Viney, N. E. Fielding, N. Markus, L. Moss, each 25 cents.

SUBSCRIBERS TO RECORDER.

J. C. Viney, J Matthews, N. Wear, J. Roots, J. Gant, M. Grant, M. Marlow, M. Anthony, Wm. Young, A. Smith, N. A. Banks, J. Walker, A Lilly, P. Jeffers, E. McClary, L. Moss, L. A. Huse, all of Lancaster, O., and Ann Sachel, Circleville, O., $1 each.

Monies received per Rev. R. H. Hall, Washington, D. C., August 24th, 1869, for "Christian Recorder: A. Reid, $2, A. M. Darcy, 2; N. Stewart, 2; N. Delany, 2; A. Gramber, 2; R. N. Boyd, 1.

Per Rev. Geo. T. Watkins: T. Smith, 75 cts.; F. Lee, $2.

Monies collected by Rev. A. L. Stanford. at Missouri Conference, sitting in Leavenworth, Kan.

Mr. O. Harris, 25 cts.; T. J. Carter, $1; Mrs. M. B. Carson, 25; Mrs. J. Martiticut, 25; E. Tecker, 1; M. Teno, 25, M. Gordon, 25; Mr. J. Scott, 25; N. Harris, 25; W. Allen, 25; E. Lett, 25; A. Smith, 25; A. Johnson, 50; E. Rice, 25; J. Scott, 25.

Rev. T. Smith, J. N. Triplett, J. A. Fombee, R. Rickets, J. C. Embry, T. W. Henderson, S. Washington Wm. H. Sexton, M. Cowbert, B. Bates, C. Smelt, J. Myers, J. Turner, Rev. W. B. Ouseley, D. Bell, T. Whitlock, Wm. A Dove, J. F. Jordan, H. Barker, J. M. Wilkerson, J. Madison, M. Dixson, J. H. Herbert, R. Abington, W. Wells, R. Parks, each $1. Cash $1 80. $43.05. Book Concern Money from Circuits and Stations, $58.50. Sum, $91.55.

R. Hieber, $1; J. Harris, 60 cts., H. H. Holland, 30; W. Smith, N. James, S. Redman, A. Brown, S. Depey, 50 cents each; R. Berford, N. Harris, Ellen Smith, M. Sides, J. Allen, J. Guene, D. Goodler, J. Cousens, K. Bell, J. R. Neuby, E. Goins, S. Peranore, L. Dillen, D. Broadice, J. Roberts, Lucy J. Cousens, A. Morris, L. Cousens, 25 cts. each.

ACKNOWLEDGMENTS.

Rev. Geo. Washington, $3; Rev. E. Cumberland, 5; Rev. J. Lewis, 10; Rev. J. F. Sisson, 1; Rev. W. H. Brown, 6 50; Rev. A. T. Carr, 15, Rev. W. D. W. Schureman, 10; Rev. G. B. Taylor, 6.60; Rev. A. C. Crippen, 5.

For the Christian Recorder.

CELEBRATION.

Mr. Editor:—Permit me to say that we are living in a progressive age of the world, the fastest that ever was known since the creation of our globe. "A nation is born in a day;" the revolution of time is changing things. As a race, we must put on speed, if we expect to stand side by side and elbow to elbow with our white fellow-citizens. If we say we are equal with other people, and cannot prove it, it is bad. But, thank God, as a race, we are coming.

We have been laboring hard with the colored people of Salem to get up a public demonstration to come off September 15th, to celebrate, by a grand procession, the Emancipation proclamation of Abraham Lincoln. It bids fair to be a great affair. There will be a company from Bridgeton, displaying the most suitable colors for the occasion. The Royal Arch of Liberty will be erected in splendor by the Rev. L. C. Chambers. You see by the Programme we will have a brass band and two other bands. We will do all in our power to make it agreeable.

Speakers for the day and night: Revs. Woodlin, B. T. Tanner, J. Withers, A. L. Stanford, J. Smith, L. Patterson, R. Wayman, S. Watts and T. Gould; also, S. Vantreckle and Mr. Countee, of Canada.

The West Jersey R. R. will carry persons from Philadelphia, Camden, Woodbury and Bridgeton to Salem at reduced fare.

Come all the friends of Freedom. Tickets, including lunch, 37 cents—to the Hall, 25 cents. The exercises will commence at 10.30, A. M., 3, P. M., and 7.30 in the evening. Tickets over the Railroad good for the next day to return home again, *if stated at the time.*
Rev. L. C. Chambers, Chairman.
Rev. L. S. Lewis, Vice President.

Proceeds to benefit the church.

Salem, N. J., Sept. 4.—2t.

Notice.—Joseph H. Cole, restaurant, No. 418 South Sixth street, above Lombard, opposite Bethel Church, where he keeps always on hand the very best oysters and other refreshments. Hoping that his old friends and the public generally will give him a call.

August 5—6m.

☞ The address of Bishop J. M Brown is Washington City, D. C., care of Howard University. *Cut this out.* aug28—4t

LEE & SHEPARD,

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money.

FOR SALE.

PURE BRED HOGS AND FOWLS.

WINTER SEED WHEAT

And other FARM SEEDS, from Deitz's Experimental Farm, Chambersburg, Pa.

Diehl's and Boughton Beardless, Week's and Treadwell's Bearded White Wheats; French White and Red Chaff, Purple Straw Bearded Red Mediterranean, and German Amber Beardless, are the best, earliest, hardiest and most productive Wheats I can be recommended for general cultivation. Price $5 per bushel; 4 pounds of any kind by mail, post paid, for $1. Twenty heads of different varieties all post paid, for $1. Twenty other varieties of Wheat, Barley, and Oats, of last year's importation. See Deitz's Experimental Farm Journal; send and subscribe for it; only $1.50 per year; the most useful Journal printed. Address sept4—4w GEO. A. DEITZ, Chambersburg, Pa.

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PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and circulars furnished on application.

Aug. 11th., 3m.

Science Advances.

As soon as an article purporting to be of utility has been tested, and its merits endorsed by public opinion, unprincipled parties endeavor to replenish their depleted purses by counterfeiting, and substituting a spurious for the genuine article. Some time since, mercury, in the disguise of pills, powders, &c., was given for all diseases of the stomach and liver, while quinine was freely administered for the chills. At length HOSTETTER'S STOMACH BITTERS made its advent, and an entire new system of healing was inaugurated. The beneficial effects of this valuable preparation were at once acknowledged, and mineral poisons suffered to sink into that obscurity to which an enlightened age has consigned them. There have been many spurious Bitters palmed upon the community, which, after trial, have been found perfectly worthless, while HOSTETTER'S has proved a lasting blessing to thousands, who owe to it their restoration to health and usefulness.

For many years we have watched the steady progress of HOSTETTER'S STOMACH BITTERS in public estimation, and its beneficial effects as a cure for all complaints arising from the stomach, of a morbid nature, and we are free to say that it can be relied upon as a certain relief and remedy. Its proprietors have made the above preparation after years of careful study and sifting, and are now reaping the reward claimed by this valuable specific, and which they so richly merit. It is the only preparation of the kind that is reliable in all cases, and it therefore demands the attention of the afflicted.

TARRANT'S SELTZER APERIENT

Science in the Modern Means. It does not indeed evoke water from the desert rocks but it is none the less equally beneficial. It has associated in a simple powder all the curative properties of the world-renowned Seltzer Spa, and, by dissolving that powder in water, every dyspeptic can have the finest tonic and cathartic that Nature's chemistry has ever provided for ailing humanity in his own home. Thousands of miles from Germany, Tarrant's Seltzer Aperient reproduces the trans-atlantic fountain of health in countless households.

SOLD BY ALL DRUGGISTS.

Sept. 4—2w.

Mrs S.A.Allen

BEAUTIFUL HAIR, Nature's Crown, You Must Cultivate it. GRAY HAIR Is a certain indication of decay at the roots.

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It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs. S. A. ALLEN'S ZYLOBALSAMUM another preparation for the Hair; clear and transparent, without sediment. It is very simple and often produces wonderful results. Its great superiority and economy as a Hair Dressing over high cost French Pomades is acknowledged by all not only in this country but in Europe. The Restorer and Zylobalsamum should not be used one with the other. SOLD BY ALL DRUGGISTS.

Proprietors S. R. Van Duzer & Co., Wholesale Druggists, 35 Barclay St. and 40 Park Place, New-York.

Miscellaneous.

MISSOURI CONFERENCE OF A. M. E. CHURCH.

Leavenworth, Aug. 1869.

THIRD DAY.

Conference met at 9 o'clock, opened by Rev. J. N. Triplett. Elder Cain, pastor of the Colored Baptist Church at Weston, was introduced to the Bishop and Conference; also Rev. Mr. Jones, of First Colored Baptist Church, of this city, and Bro. Jones of Kansas city.

The committee appointed to inquire into the alleged neglect of his family by Rev. B. F. Bates, submitted their report, as follows.

"Your committee have had this case under careful consideration, and find that this neglect was occasioned by certain family difficulties between himself and wife of long standing. We further find that Bro. Bates has discovered his error, and now expresses a willingness to return to his family and provide for them as in former times. Your committee, therefore, recommend that upon confession of his error to the Conference he be reprimanded by the Bishop, and continued on trial."

The report was signed by the members of the committee, of which Rev. J. C. Embry was chairman. Adopted.

On motion, it was resolved to have the conference photographed in groups.

10th Question.—Who have been located this year? None.

11th Question—Who have been elected by the General Conference to exercise the Episcopal office and that of Superintendent of the A. M. E. Church? W. P. Quinn, D. A. Payne, J. P. Campbell, A. N. Wayman, James A. Shorter, T. M. D. Ward, John M. Brown.

12th Question—Who are the Supernumerary and Superannuated preachers? None.

13th Question—Who have been expelled? None.

14th Question—Who have withdrawn? None.

15th Question—Are all the preachers blameless in speech and conversation? Not disposed of.

16th Question—Who have died this year? Edward N. Doan.

A committee of three were appointed to draw up resolutions of condolence on the death of Brother Doan. The committee consists of Revs. Embry, J. F. Jordan, and J. Triplett.

17th Question—What number in the several societies of this Conference?

Bethel Chapel, 502; Carondelet, 392; St. Paul, 391, Clerkesville Mission, 200, Ebenezer, —; Cape Girardeau Mission 175; Atchison Station, 116; Jefferson City Station, 85; Lawrence Station, 245; Lexington Station, 195; Booneville, Station 110; Glasgow 43; Hannibal Circuit, 330; Columbia Station, 102; Macon City Circuit, 230, Ashley Circuit, 275; Independence Circuit, 375; Lagrange Mission, 200; Northwest St. Louis Mission, 172; Fort Scott Mission, 93; Topeka Mission, 42; Weston Mission 70 Beverly Mission, 81; Chillicothe Mission, 51; Brunswick Mission, 57; Omaha Mission, 27, Union Mission, 110; California Mission, 26.

18th Question—Where are the preachers stationed? To be answered on the last day of the Conference session.

19th Question—Where and when shall our next Conference be held? Lexington Missouri. The time, however, was not fixed

The Pastors of many of the white congregations in the city, having tendered their pulpits to the Conference, and requesting some of the members to fill them. Elder J. C. Embry announced appointments for them.

Rev. J. N. Triplett, pronouncing the Benediction.

FOURTH DAY.

Conference assembled, Bishop Quinn presiding. The religious exercises by Rev. J. M. Wilkerson. The minutes of the previous day were read and approved, with the exception of so much as related to fixing the holding of the next regular session at Lexington. The resolution fixing it at that place was re-considered and changed to St. Joseph. Rev. W. A. Dove spoke at length in favor of Lexington. J. M. Wilkerson and J. C. Embry spoke in favor of St Joseph.

Bishop J. P. Campbell, D. D., of the A. M. E. Church, was received and introduced by Bishop Quinn.

Rev. John A. Fouche presented letters of recommendation, and asked for the admission of Clement Small and Elijah Lewis as local preachers, but in consequence of informality, they were not entertained.

The committee on Circuits, Stations and Missions made the following report, which was adopted.

To the Bishop and Conference

We, your committee, to whom was referred the arrangement of Stations, Circuits and Missions, beg leave to submit the following report:

We recommend that the following stations remain as they are:

Bethel Chapel, Leavenworth, Kansas; St. Paul's Chapel, St. Louis, Mo.; Ebenezer Chapel, St. Joseph Mo.; Atchison Station, Atchison, Kansas; Columbia Station, Columbia, Mo.; Lexington Station, (with Dover added), Lexington, Mo.; Lawrence Station, Lawrence, Kansas; Glasgow Station, Glasgow, Mo; Booneville, Station, with surroundings, including Sedalia, &c.

CIRCUITS.

That the following circuits remain as they are: Macon, Mo., Ashley, Mo., Hannibal, Mo.

The committee recommend that Carondelet Circuit be divided as follows: Carondelet Circuit to consist of Carondelet, Kirkwood, Dominica's and Cross Roads, and Washington (Mo.) Union, Sedalia, Berger, and Newport, be known as Washington Circuit; furthermore, that Cape Girardeau, Mo., Commerce and Jackson, be known as Cape Girardeau Circuit; that St. Charles Mo, St. Peter's Chapel, Wentzville, and surroundings, be known as St. Charles Circuit. Also, that Independence and Kansas City, Mo., and Wyandotte and Quindaro, Kansas, be known as Independence Circuit; further, that Jefferson City Station with its numerous surroundings be made a circuit, to be known as Jefferson city circuit, and to include California City, Mouth of Cedar and Island Church.

MISSIONS.

The following missions to remain as they are: Clarksville, Weston, La Grange, Topeka, Fort Scott, Mound City, Chillicothe, Pevely, Omaha, and Nebraska City, and that Appleton and its surroundings be erected into a mission.

The case of Bro. Jordan, who failed to be present at the opening of the Conference, was taken up and his excuse heard and the mark against his name removed.

Bro. Dove asked permission for the Committee on Full Membership to retire for twenty minutes. The request was granted, and on its return submitted the following report:

To the Bishops and Conference:

Your Committee appointed to examine candidates for full membership, beg leave to report that we have carefully examined Brothers Moses Dickson, W. L. Harrod, Wm. H. Sexton, John H. Hubbard, Geo. W. Gaines, W. H. Wells, James Madison, Doris Bell, W. B. Owsley, John A. Fouche, on the subject of discipline and church government find them all tolerably proficient in their knowledge of the same, and therefore recommend them as suitable persons for admission into full connection.

(Signed) W. A. Dove,
John M. Wilkerson,
J. C. Embry,
Committee.

The candidates were called to the Bar, when Bishop Campbell, D. D., briefly addressed them on their admission, their characters, as passed upon and recommended by their Elders, and the duties on which they were just entering. He proceeded to question them concerning their faith in Christ, their determination regarding their walks in life, and that pertaining to the duty of the true Christian ministers. [Section 6, pages 123 and 124, of their Discipline, "Of the Method of Receiving Preachers who have served out their Probation into full connection."]

Bishop Quinn then addressed the candidates, and admonished them to a faithful discharge of their duties. His remarks were dictated in a fatherly spirit.

At the conclusion of these exercises the Conference adjourned till 3 p. m. this afternoon, when a special session was held to hear the report of Rev. A. L. Stanford, Steward of the A. M. E. Church Book Concern.

FOURTH DAY—AFTERNOON SESSION.

The Conference met pursuant to adjournment, at 3 p. m.—Bishop Quinn presiding, assisted by Bishop Campbell, D D.

The object of the special session was to hear the report of A. L. Stanford, the general Steward of the A. M. E Church Book Concern. Mr. S. commenced his report by giving a complete history of the Book Concern, which gave general satisfaction to the Conference. He informed the Conference that it was the purpose of the Book Concern to procure a press of its own, and hereafter do the press work for themselves.

The report of the General Book Committee, and also the report of the Publication Committee, were received, approved and adopted.

The General Committee also made their report setting forth that the Committee had examined the report of the General Book Steward, and found that since June 11th, 1868, the sum of $6,888 25 had been received and expended. The Concern is indebted in the sum of $5 321 43; and that in view of the embarrassed financial condition of the Concern, the General Book Steward, Rev. Joshua Woodlin, resigned that position on the 12th of May, 1869, the resignation to take effect at 3 o'clock, p m., June 20th, 1869 The Committee having the consent and concurrence of Bishops Campbell, D.D., Wayman and Shorter, did elect A. L. Stanford to fill the vacancy. The Committee also resolved (as presented in their report) to reduce the size of the *Christian Recorder*, and instructed the General Book Steward and Editor to otherwise economize to the best of their ability.

The Board of Publication submitted their report, showing the indebtedness of the concern to be $5,321 43. Then follow figures showing stock on hand, cost of clerk hire, etc.

Bro. Dove offered a resolution providing that each member of the Conference shall take stock in the A. M. E. Press Association to at least the amount of five dollars. The resolution was adopted.

Mr. Wilkerson presented the following resolution, which was adopted:

Resolved, By the members of this Conference, that they will each do all in his power for the support and building up of said concern.

The special session then adjourned, T. W. Henderson pronouncing the benediction.

FIFTH DAY.

Conference met at 9 o'clock, a. m., Bishop Campbell presiding. Religious exercises conducted by Rev. T. A. Smith.

The session was consumed in hearing and disposing of the reports of the various committees.

After the reports were disposed of Bro. Dove presented the following resolution:

Resolved, That the Missouri Conference be divided into two Districts to be presided over by two Presiding Elders, to be appointed by the Bishop.

The resolution was ably supported by Messrs. Dove and Dickson, and as ably opposed by Messrs. Embry and Henderson. The resolution was lost.

On motion, a committee was appointed on Charges and Complaints. The committee consisted of Bros. Wilkerson, Embry and Dove, with instructions to report to-morrow morning.

Mr. Embry moved that the Anniversary meeting be held to-night at eight o'clock.

The motion was adopted, and the following named gentlemen designated to address the meeting: Bros. Stanford, Jordan and Dickson.

Rev. J. T. Jordan, educated in Liberia, from the Committee on Education, submitted a report which was read, received, and adopted.

The report was highly satisfactory as showing the condition and advancement of the colored people of the Missouri Conference, in an educational point of view. There was a want, however, of educated men for local preachers, exhorters, class-leaders, stewards, etc. Mr. Jordan sustained his report in an able and creditable address showing the necessity of securing colored teachers. His remarks were received with marked attention.

The Conference then adjourned, Rev. Mr. Fouche pronouncing the benediction.

SIXTH DAY.

Conference met at 9 o'clock, Bishop Quinn in the chair, assisted by Bishop Campbell, D.D. Religious exercises by Rev. Henderson.

The committee appointed to investigate certain documents coming from Columbia, Mo., in reference to Bro. Thornton A. Smith, reported that they found nothing worthy of notice by the Conference.

The Committee on Examination of Candidates reported that it had the following candidates before them: John W. Marshall, Robert Alington, M. Corbin, J. R Loving, Geo. Nichols, Spencer Scott, Schuyler Washington, and M. S. Parks, and that while they found them somewhat deficient in their studies and knowledge of doctrine, discipline and government, they recommended them as suitable to be received on their promise of faithful diligence and study. They were received on trial.

The Committee on Orders and Admissions, by their report, recommended the following candidates for Deacon's Orders. Dudley Carter, Lindley Fisher, and Robert Kay.

The Committee on Examination of candidates for Elder's Orders, reported the following as proficient in the requirements: Thos. W. Henderson, Isaac N. Triplett, John F. Jordan, Thomas Whitlock.

A petition, signed by the officers of Bethel Chapel, was presented to the Conference, setting forth that in the completion of the house of worship in which the Conference was being held, they had incurred a debt of $1,400 30, a part of which falls due in about ten days after the rising of this Conference, or on the 28th inst.; and in addition, that they had been heavily taxed by the municipal authorities for city improvements, part of which is over due, and running at 2 per cent. interest, not withstanding they had done all in their power to support the Conference; and in view of these facts, asked the Conference to consider their condition, and that as the house had not been dedicated to the worship of Almighty God, that the Bishop and Conference appoint a day to dedicate it, and help them raise money to pay the indebtedness.

On motion of Bro. Dove, the prayer of the petitioners was granted.

At this stage of the Conference the mortal remains of Mrs. John Morris were brought into the church for funeral rites, when the proceedings were suspended.

The funeral sermon was preached by Elder J. C. Embry, from Job xiv. chapter and 14th verse—"If a man die, shall he live again?"

The exercises were opened by singing the hymn—

"Why do we mourn departing friends,
Or shake at death's alarm?"

The sermon was a very able and searching one, the speaker handling his subject with the ability of a learned teacher.

At the conclusion of his discourse, and while the audience chanted, in slow and solemn accent the hymn, known as "Vernon," her remains were carried from the house to be taken to her last earthly resting-place at the Mount Muncie Cemetery.

When the funeral cortege left the house, the business of the Conference was resumed by Bishop Campbell, who called to the front of the altar, the candidates that had been recommended for the traveling connection, and proceeded to charge them upon the duties of itinerant Methodist Ministers, and of the Matter and Manner of Preaching. (See section 11, pages 132 and 133 of A. M. E. Discipline.)

At the conclusion of the Bishop's charge, the Report of the Committee on Sabbath-schools was submitted, showing that the Sabbath-school cause among the colored people of the Conference was steadily increasing that there were in the Conference 46 Sabbath-schools, embracing in the aggregate over 33,000 scholars. The Committee also recommended that prizes be offered to the school contributing the largest amount to the missionary money as follows: A $25 banner to the first; $15 cash to the second, to be applied to the purchase of a library, and $10 to the third, to be applied for library purposes.

At one o'clock the Conference adjourned by singing—

"From all that dwell below the skies,
Let the Creator's praise arise,"

the Benediction being pronounced by Rev. Robert Kay.

For the Christian Recorder.

KENTUCKY CONFERENCE.

Lexington, Ky., Aug. 27, 1869.

Mr. Editor:—According to appointment the second Annual Conference of the A. M. E. Church for the Kentucky District, met in the Upper St. church, Bishop Payne, presiding. The Bishop opened the session by reading the 12th and 13th chapters of 1st Cor., after which the hymn was sung commencing with,

"Jesus, Lord, we look to Thee,
Let us in Thy name agree."

Half an hour was spent in devotional exercises, after which Rev. Thos. H. Jackson and R. G. Mortimer were chosen Secretaries. The bar of the Conference was fixed at the third row of seats from the altar and Rev. J. Hall was chosen Marshal. It was unanimously agreed that there be but one session a day—beginning at 8 A. M., and closing at 12 M., and that the afternoon be devoted to religious exercises.

Rev. J B Stansberry of the Zion connection was introduced to the conference.

The Bishop appointed the following Committees:

On Order and Admission.—H. J. Young, G. H. Graham and Levi Evans.

On Finance.—G. H. Graham, S. Straws and W. Hill.

On Memorials.—G. Mortimer, Geo. Shaffer and Jilson Francis.

On Education, Temperance and Sunday schools.—Graham, Young, Jackson and Mortimer.

On Religious Services.—Graham, Hill and Straws.

After transacting the usual preliminary business the Conference adjourned with the benediction.

Monday morning, Aug. 23.

Conference met at 8 A. M., pursuant to adjournment. Bishop Payne in the chair.

Religious services conducted by Jilson Francis. Roll called, minutes read and approved. Question on finance was taken up, and nearly all the brethren reported. Rev. Dr. Savage of the M. E. church, South, and agent of the American Bible Society was introduced to the Conference. Rev. Levi Evans offered the following, which was adopted:

Resolved, That a Committee of three be appointed to consider the relation of the A. M. E. Church to the American Bible Society.

Messrs. Shaffer, Straws and Henderson, were appointed that Committee. G. Mortimer offered the following, which was adopted:

Resolved That Tuesday evening, the 24th inst., be devoted to the cause of Education and Missions, and that a sermon be preached annually on each of these subjects, the speakers to be appointed by the Bishop.

Pending the consideration of the Disciplinary questions, the Conference adjourned, with benediction.

Died.

In Bordentown, N. J., Aug. 21st, 1869, in the full triumphs of faith, Sister Charlotte Merkens, aged 69 years. Over forty years ago she joined Bethel church, Philadelphia, where she retained her membership, in good standing to the day of her death. About three years ago she removed to this city, and resided with her daughter, Sister Anna Crippen. Her affliction was very severe, but she bore it with Christian fortitude. The Bible was her daily companion. She had just read it through a few days before she died. She handed it to her daughter, saying, "My work is done." When she was told that the doctor could do no more for her, she raised her hand, saying, "Amen. For this I have lived. For this I have been looking and waiting. Thank the Lord!" At one o'clock, on the 21st, she fell asleep in Christ, having bid them all not to grieve after her. She stepped into the chariot for that country where sorrow, sighing and affliction are no more.

Gone home! Gone home!
Good mother, to enter thy mansion above,
No more to roam.
Good mother, you'll dwell with the Jesus you love.

She leaves one sister, two daughters, and grandchildren, together with a host of friends to mourn her loss. She was truly a mother in Israel.

Wm. W. Grimes.

In New York City, on Friday, August 20th, 1869, in hope of a blessed immortality, Mrs. Eliza Graham, the beloved mother of Professor Wm. Howard Day, in the 76th year of her age. "The memory of the just is blessed."

☞ The Sons of Conference of Bethel church are hereby requested to meet in Room No. 4, on 4th Thursday of September. Punctual attendance requested, as business of importance will be presented. On fourth Sunday the Elder Rev. Jas Williams will address the body. Persons desiring to join will please address Wm. E. Stiles by letter, to No. 631 Pine street. By order of President, Wm. E. Stiles.
aug28-4t

☞ Information wanted of my daughter, Maria Francis Wicher; she was owned by the widow Polly Wicher, who lived near the Red Sulphur Springs, between Centreville and Peterstown, Monroe county, Va. Any one knowing of the whereabouts of said person, or that of Amy Wicher, will confer a great favor by writing me in care of Rev. W. H. Hunter, Pittsburg, Pa.
Edie Wicher,
aug28-2m Pittsburg, Pa.

☞ Information wanted of the whereabouts of Minnie Mayes by her daughters, Emma Monroe and Millie Johnson. When we last heard from her she was with Kitty Lathen, the widow of Philison Lathen in Alexandria, Va. Any information of her will be thankfully received by her daughters, No. 5 White's court, between Lombard and Pine and 10th and 11th, Philadelphia, Pa 2t

☞ Information wanted of my father, Richard Greene, and also of my mother, Malinda Greene. When I last heard from my father, he was in Washington, and had charge of a vessel plying between Washington and Richmond He formerly lived near Maryland Point, Md. Any information of the whereabouts of my parents will be thankfully received by
Richard Greene,
260 Spruce Street, South Camden,
New Jersey.
August 14-1m.

☞ Information wanted of Thomas Fuller, Eliza Fuller, and Clarissa Jefferson, a sister to the mother of Henry Fuller. They formerly resided in Baltimore. Address Henry Fuller, care of J. Phelps, Central City, Colorado Territory tf.

☞ Information wanted of Mary Ann and Nicodemus Johnston. When last heard from they were in Germantown, Philadelphia, Pa. Address Wm. Johnston, Corp. Co. "H." 38th Infantry, Fort McRae, New Mexico. tf

☞ Information wanted, of my mother, Sarah Hunter, of my brother Charles. We belonged to the widow Hunter. Also of my wife, Sarah Wamton, belonging to Abner Wamton. All of New Madrid, Mo. Address
Edward Smith,
july24-2mos Bloomington, Ill.

Advertisement.

$10,000 TO LOAN ON FIRST MORTgage or good security, in large or small amounts. Apply to
W. H. Longfellow,
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aug28-3t

Business Stand.

A man wishing a good stand for Business with a large patronage will inquire at No. 619 South 6th St.

Banneker House,
Cape May City, N. J.

This above named HOTEL is now open, and will continue open until November 1st.
R. H. GLEAVES,
july17-3m Proprietor.

Mrs. S. Shorter Hawkins.

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ALSO,
Ladies' Ready-Made Clothing and Gentlemen's Furnishing Goods always on hand.

* Mrs. Hawkins has also resumed her business at Cape May; where she will be pleased to wait upon all old customers, as well as many new ones who wish to get Dry Goods of every kind cheap. Store on Washington St., also on Lafayette St.
☞ A liberal share of patronage is solicited. July17 tf

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THE CHRISTIAN RECORDER

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD" PSALMS LXVIII 31

B. T. TANNER, Editor. } Organ of the African Methodist Episcopal Church. { A. L. STANFORD, General Book Steward.

New Series, No. 14. PHILADELPHIA, SEPTEMBER 11, 1869. Vol. IX, No. 431.

Poetry.

For the Christian Recorder.

ANGELS' COMMISSION.

"Ye faithful Spirits," spake the Lord,
"Arise! and gird ye on the sword.
Quite long enough I've heard the boasts
Of the vain-glorious human hosts.
Prepare! ye legions of the sky,
For an important embassy
Unto the earth.

Jehovah spake,
And soon all heaven was awake.
Angel and Cherub, Seraph high,
Each with the other seemed to vie,
In hastening to obey the word
Of their high General and Lord.

"Remember what you did of old,
When Egypt's haughty King made bold
To cross the sea, how ye did feel
For the pins of the chariot wheel.
Think, too, of the Assyrian,
Of whom thousands nine-score were slain
By your strong arms, in one short night;
The residue ye put to flight.
And now depart, ye legions strong,
March on! chanting the heavenly song,
'Jehovah reigns;' and give success
Unto the side I deign to bless.
Whom ye oppose, an angel scout
Send forth to hover round about
His camp, as a fearful spectre;
And on him bring dread fear.
The elements at your command
Are placed, bring hail, or storm, or wind,
As ye do please; but bring to naught,
The purposes of each vain thought."

Thus shall ye have earth's armies know,
Success and vict'ry do not flow
From cannon, bayonet, or sword,
But gifts are rather from the Lord.

Original Story.

For the Christian Recorder.

MINNIE'S SACRIFICE.

BY MRS. F. E. W. HARPER.

CHAP. XIX.—*Continued.*

But the pleasant home-life of Louis and Minnie was destined to be rudely broken up. He began to receive threats and anonymous letters, such as these: "Louis Lecroix, you are a doomed man. We are determined to tolerate no scalawags, nor carpet-baggers among us. Beware, the sacred serpent has hissed."

But Louis, brave and resolute, kept on the even tenor of his way, although he never left his home without some forebodings that he tried in vain to cast off. But his young wife being less in contact with the brutal elements of society in that sin-cursed region, did not comprehend the danger as Louis did, and yet she could not help feeling anxious for her husband's safety.

They never parted without her looking after him with a sigh, and then turning to her school, or whatever work or reading she had on hand, she would strive to suppress her heart's forebodings. But the storm about to burst and to darken forever the sunshine of that home was destined to fall on that fair young head.

Imperative business called Louis from home for one night. Minnie stood at the door and said, "Louis, I hate to have you go. I have been feeling so badly here lately, as if something was going to happen. Come home as soon as you can."

"I will, darling," he said, kissing her tenderly again and again. "I do feel rather loath to leave you, but death is every where, always lurking in ambush. A man may escape from an earthquake to be strangled by a hair. So, darling, keep in good spirits till I come."

Minnie stood at the door watching him till he was out of sight, and then turning to her mother with a sigh, she said, "What a wretched state of society. When he goes I never feel easy till he returns. I do wish we had a government under which our lives would be just as safe as they were in Pennsylvania."

Ellen felt very anxious, but she tried to hide her disquietude and keep Minnie's spirits from sinking, and so she said, "This is a hard country. We colored people have seen our hard times here."

"But, mother, don't you sometimes feel bitter towards those people, who have treated you so unkindly?"

"No, Minnie; I used to, but I don't now. God says we must forgive, and if we don't forgive, He won't forgive."

"But, mother, how did you get to feeling so?"

"Why, honey, I used to suffer until my heart was almost ready to burst, but I learned to cast my burden on the Lord, and then my misery all passed away. My burden fell off at the foot of the cross, and I felt that my feet were planted on a rock."

"How wonderful," said Minnie, "is this faith! How real it is to them! How near some of these suffering people have drawn to God!"

"Yes," said Ellen, "Mrs. Sumpter had a colored woman, to whom they were real mean and cruel, and one day they whipped her and beat her on her feet to keep her from running away; but she made up her mind to leave, and so she packed up her clothes to run away But before she started, I believe she kneeled down and prayed, and asked what she should do, and something reasoned with her and said, 'Stand still and see what I am going to do for you,' and so she unpacked her clothes and stayed, and now the best part of it was this, Milly's son had been away, and he came back and brought with him money enough to buy his mother; for he had been out begging money to buy her, and so Milly got free, and she was mighty glad that she had stayed, because when he'd come back, if she had been gone, he would not have known where to find her."

"Well, it is wonderful. Somehow these people have passed through the darkness and laid their hands on God's robe of love and light, and have been sustained. It seems to me that some things they see clearer through their tears."

"Mother," said Minnie, "As it is Saturday I will visit some of my scholars"

"Well, Minnie, I would; you look troubled, and may be you'll feel better."

"Yes, Mother, I often feel strengthened after visiting some of these good old souls, and getting glimpses into their inner life. I sometimes ask them, after listening to the story of their past wrongs, what has sustained you? What has kept you up? And the almost invariable answer has been the power of God. Some of those poor old souls, who have been turned adrift to shift for themselves, don't live by bread alone; they live by bread and faith in God. I asked one of them a few days since, Are you not afraid of starving? and the answer was, Not while God lives."

After Minnie left, she visited a number of lowly cabins. The first one she entered was the home of an industrious couple who were just making a start in life. The room in which Minnie was, had no window-lights, only an aperture that supplied them with light, but also admitted the cold.

"Why don't you have window-lights?" said Minnie.

"Oh we must crawl before we walk;" and yet even in this humble home they had taken two orphan children of their race, and were giving them food and shelter. And this kindness to the orphans of their race Minnie found to be a very praiseworthy practice among some of those people who were not poorer than themselves.

The next cabin she entered was very neat, though it bore evidences of poverty. The woman, in referring to the past, told her how her child had been taken away when it was about two years old, and how she had lost all trace of him, and would not know him if he stood in her presence.

"How did you feel?" said Minnie.

"I felt as I was going to my grave, but I thought if I wouldn't get justice here, I would get it in another world."

"My husband," said another, "asked if God is a just God, how would such as slavery be, and something answered and said, such shan't always be, and you couldn't beat it out of my husband's head that the Spirit didn't speak to him."

And thus the morning waned away, and Minnie returned calmer than when she had left. A holy peace stole over her mind. She felt that for high and low, rich and poor, there was a common refuge. That there was no corner so dark that the light of heaven could not shine through, and that these people in their ignorance and simplicity had learned to look upon God as a friend coming near to them in their sorrows, and taking cognizance of their wants and woes.

Minnie loved to listen to these beautiful stories of faith and trust. To her they were grand inspirations to faith and duty. Sometimes Minnie would think, when listening to some dear aged saint, I can't teach these people religion, I must learn from them

Refreshed and strengthened she returned home and began to work upon a dress for a destitute and orphaned child, and when night came she retired quite early, being somewhat wearied with her day's work

During his absence Louis had been among the freedmen in a new settlement where he had lately established a school, where, notwithstanding all their disadvantages, he was pleased to see evidences of growth and progress.

There was an earnestness and growing manliness that commanded his respect. They were beginning to learn the power of combination, and gave but little heed to the cajoling words, "We are your best friends."

"Don't you think," Louis said to an intelligent freedman, "that the rebels are your best friends?"

"I'll think so when I lose my senses."

"But you are ignorant," Louis said to another one. "How will you know whom to vote for?"

"Well if I don't, I know how not to vote for a rebel."

"How do you know you didn't vote for a rebel?" said Louis to another one who came from one of the most benighted districts

"I voted for one of my own color," as if treason and a black skin were incompatible.

In the evening Louis called the people together, and talked with them, trying to keep them from being discouraged, for the times were evil, and the days were very gloomy. The impeachment had failed. State after State in the North had voted against enfranchising the colored man in their midst. The spirit of the lost cause revived, murders multiplied. The Ku Klux spread terror and death around. Every item of Northern meanness to the colored people in their midst was a message of hope to the rebel element of the South, which had only changed. Ballot and bullet had failed, but another resort was found in secret assassination. Men advocating equal rights did so at the peril of their lives, for violence and murder were rampant in the land Oh those dark and weary days when politicians were flattering for place and murdered Union men were sleeping in their bloody shrouds. Louis' courage did not desert him, and he tried to nerve the hearts of those that were sinking with fear in those days of gloom and terror. His advice to the people was, Defend your firesides if they are invaded, live as peaceably as you can, spare no pains to educate your children, be saving and industrious, try to get land under your feet and homes over your heads. My faith is very strong in political parties, but, as the world has outgrown other forms of wrong, I believe that it will outgrow this also. We must trust and hope for better things. What else could he say? And yet there were times when his words seemed to him almost like bitter mockery. Here was outrage upon outrage committed upon these people, and to tell them to hope and wait for better times, but seemed like speaking hollow words. Oh he longed for a central administration strong enough to put down violence and misrule in the South. If Johnson was clasping hands with rebels and traitors was there no power in Congress to give, at least, security to life? Must they wait till murder was organized into an institution, and life and property were at the mercy of the mob? And, if so, would not such a government be a farce, and such a civilization a failure?

With these reflections passing through his mind he fell asleep, but his slumber was restless and disturbed. He dreamed (but it seemed so plain to him, that he thought it was hardly a dream,) that Minnie came to his side and pressed her lips to his, but they were very pale and very cold. He reached out his hand to clasp her, but she was gone, but as she vanished he heard her say, "My husband."

Restless and uneasy he arose; there was a strange feeling around his soul, a great sinking and depression of his spirits. He could not account for his feelings. He arose and walked the floor and looked up at the heavens, but the night was very bright and beautiful, still he could not shake off his strange and sad forebodings, and as soon as it was light he started for home.

☞ The address of Bishop J. M Brown is Washington City, D. C., care of Howard University. *Cut this out.* aug28-4t

For the Christian Recorder.

LETTER FROM MISSISSIPPI.

Natchez, Mississippi, July 6th, 1869.

Right Rev. James A. Shorter:—Dear Brother—Lift up your heart—your voice in praise to God, for His great goodness in blessing the labors of His servant and enabling him to accomplish in Natchez that which you desired so much, that is the payment of $1600 on our church indebtedness, which fell due on the first instant. On Christmas Eve, Dec. 24th, we had not one cent in the Treasury, but on this the 6th day of July, we have paid the above installment and have $70 on hand to pay for renewal of our insurance on church property which is due on the 15th ult, so that in six months and twelve days we have raised $1230. Under the most unfavorable circumstances this money has been raised; for example, a great number of our members and friends left the city to farm in the country, investing their money in that business, while others who remained in the city invested their means also in farming enterprises. Able bodied, expert women could only get $4 per month, cooks, six. Men that were not engaged in farming could not in the city get work enough to support their families, so that we have reason to praise God, for His goodness. The church, too thank God, is looking up spiritually, and now waits the down-pouring of the blessing of salvation.

Now, Bishop, after the people shall have rested a while, they will kindly remember you and me. Dear Bishop, your very encouraging letters did greatly strengthen me in my efforts to raise the money, and otherwise, do my duty. I told my Brother *per* letter, of your encouraging letters

Hiram R. Revels

Xenia, August 25th, 1869.

Dear Editor.—Please find space in your paper for the above letter from Rev. H. R Revels This Brother, at the division of the Missouri Conference last fall, chose to go with me in my work down the Mississippi Valley; he had the year before served the Quinn chapel (at Louisville, Ky.) with great acceptance. But I found when we met in the Louisiana Conference at Vicksburg, Mississippi, in September last, that there was considerable feeling against him, partially growing out of the prejudice of some of our men, who think men from the North have no business among them. Indeed I find some of the preachers who had the advantage of going South a year or two before joining in this clamor. Mr. Editor, for any one to oppose the transfer of intelligent Christian Ministers to the Southern States is simply sinful. There is room enough and work enough for all, of any denomination, who may choose to settle there. I would only say to them as I said to Rev. J. Lynch at Brookhaven, Mississippi, last fall, the field is large enough for all, there is no necessity for the A. M. E Church to enter and destroy the work of the M. E Church, nor the M. E that of the A. M. E He gave me assurance of his friendship and left the field like a brother. Let us all do this, and each put all the good and sensible men we can in the South. They are wanted by hundreds

Yours, Jas. A. Shorter.

MONTHLY MEETING OF THE YOUNG MEN'S UNION CHRISTIAN ASSOCIATION

The monthly meeting of the Young Men's Union Christian Association was held at their room, Liberty Hall, on Monday evening, Sept. 6th, which was well attended by members and visitors of both sexes. Mr. Jos. Waterford, Vice President, presided. The Essay of the evening was read by Rev. W. J. Alston. Subject, "The Realities of the Bible an Incentive to Higher Life," and followed by an interesting debate on the question—"Is the Pulpit a suitable place for Political Discussion?" which was participated in by the members and visitors. The exercises were pleasantly varied by choice vocal music by Messrs. Henry Gordon, Harrod, and others. Application for membership was read. Candidates elected.

—Rev. S. W. Seton, an Episcopalian missionary at Cape Palmas, West Africa, is a native African. He gives an interesting account of his labors in the *Cavalla Messenger*, for July, along the beautiful Cavalla river. One of the native boys who had been in school only one year could read and spell English distinctly. On his return from Bohlen interior station, he crossed two large streams by swimming.